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Horæ Vacivæ.

A Thought-Book.



"THEY are the books, the arts, the academes,
That show, contain and nourish all the world."

SHAKESPEARE.

"THOUGHTS take up no room. When they are
right, they afford a portable pleasure, which one
may travel with, without any trouble or incum-
brance."

JEREMY COLLIER.

Horæ Vacivæ.

~~~~~  
**A Thought-Book**

**OF THE WISE SPIRITS OF ALL AGES AND ALL  
COUNTRIES, FIT FOR ALL MEN  
AND ALL HOURS.**



**COLLECTED, ARRANGED AND EDITED BY**

**JAMES ELMES,**

**Author of Memoirs of Sir Christopher Wren ; Dictionary  
of the Fine Arts ; Lectures on Archi-  
tecture ; Architectural Jurisprudence, &c. : Editor of Sir  
William Jones's Discourses ; Pearls of  
great price, &c. &c.**



~~~~~  
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1851.

141. d. 127.



TO THE
RIGHT HONOURABLE
HENRY LORD BROUGHAM,
&c., &c., &c.,
THE SCHOOLMASTER OF HIS AGE,
AND ONE OF THE MOST THOUGHTFUL MEN
OF HIS DAY ;
THE FOLLOWING COLLECTION OF
THOUGHTS AND MAXIMS
ARE RESPECTFULLY INSCRIBED.



Preface.

THE following collection of “ thoughts that breathe and words that burn ” have been gathered from the literary treasures of all ages and all countries : they have been selected with a certain regard to uniformity of sentiment on moral, philosophical and religious Truth ; and particularly as tending to prove the conformity of Reason with Revelation.

The Editor, having suffered from

deprivation of sight for more than four years, was compelled to turn his thoughts inward, to regale himself with the mental stores of his earlier years, to hear, from beloved lips, those truths which he had formerly read for himself; and like Milton, (would that the comparison were more apt as to himself) to employ the pen of an affectionate daughter to write his dictations. In this manner, whilst totally blind, was his brief "History of Architecture in Great Britain," which appeared monthly in Laxton's Journal for 1847, dictated, written, revised and transcribed for the press.

Lately, a slight return of vision in

one eye, enabled him, with the aid of magnifying glasses, to read at short intervals the strongly marked characters of the Hebrew and German languages, which he had formerly slightly cultivated in hours of leisure, and our beautiful English Black-letter, and, occasionally, the large well defined Roman type of our early folios; and by habit, to make extracts, that he sometimes could not read.


These circumstances opened new sources of occupation to him, and a release, in some degree, of his able and amiable reader and amanuensis from a portion of her daily task. The result

has been this tithe-barn of gleanings, this Spicilegium of golden thoughts of wise Spirits, who though dead, yet speak, and whose voices are still heard among us.





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A Thought-Book

OF THE OLD WISE SPIRITS OF ALL AGES
AND ALL COUNTRIES.



Addison's Style.

WHOEVER wishes to acquire a style which is familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison. — DR. JOHNSON.

Addison on Aristotle, Polybius and Cicero.

MENTION Aristotle, Polybius and Cicero, the greatest philosopher, the most impartial historian and the most consummate statesman of all antiquity. — ADDISON.

Admiration.

THERE is a pleasure in admiration ; and this is that which properly causeth admiration, when we discover a great deal in an object, which we understand to be excellent ; and yet we see (we know not how much) more beyond that, which our understandings cannot fully reach and comprehend.—TILLOTSON.

2. THERE is an admiration that is not the daughter of ignorance. This, indeed, stupidly gazeth at the unwonted effect ; but the philosophic passion admires and adores the Supreme Efficient.—RICHARD GLANVILLE.

3. NEITHER Virgil nor Horace would have gained so great reputation, had they not been the friends and admirers of each other. ADDISON.

4. RESEARCHES into the springs of natural bodies and their motions, should awaken us to admiration at the wondrous wisdom of our Creator, in all the works of nature. — DR. ISAAC WATTS.

The Affections.

AFFECTIONS, such as joy, grief, fear and anger, being, as it were, the sundry fashions and forms of appetite, can neither rise at the conceit of a thing indifferent, nor yet choose but rise at the sight of some things. — DR. HOOKER.

Almighty Power.

IT is as easy to conceive that an Almighty Power might produce a thing out of nothing, and to make that exist *de novo*, which did not exist before ; as to conceive the world to have had no beginning, but to have existed from all eternity. — DR. SOUTH.

2. THOSE who are born must die ; the dead are made to live and the living to be judged ; to know, to make known and to confess that HE, the Almighty God, is the Former, the Creator, the Examiner, Judge, Witness and Complainant ; and that HE is the Judge for all times to come. Blessed is

HE ! in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, no acceptance of bribes, for every thing is his. Know also that every thing is done according to account. Let not thine imagination feed thee with the hope, that the grave is a place of refuge for thee : for without thy consent thou wert formed, without thy consent thou wert born, without thy consent thou livest, without thy consent thou must die, and without thy consent thou must hereafter render a responsible account before the Sovereignty of the King of kings. Blessed be HE.—*Rabbi* ELEAZAR HAKAPPAR.

3. IN creating and making existent the world universal by the absolute act of his own word, GOD showed his power and his almightiness.—*SIR WALTER RALEIGH*.

4. IN the wilderness, the bittern and the stork, the unicorn and the elk, live upon His provisions and revere his power, and feel the force of his almightiness. — *JEREMY TAYLOR*.

5. HE is GOD, the Great, the Mighty, the Tremendous, the Merciful, the Gracious,

the Benign, the Wise, the Faithful, the Just, and the Virtuous. Omniscience, Omnipresence, Omnipotence are His alone, whose Being knew no beginning and can know no end.—*The MISHNA TORAH.*


Ambition.



AMBITION is the most troublesome and vexatious passion that can afflict the sons of men. Virtue hath not half so much trouble in it, for it sleeps quietly without startings and affrighting fancies ; it looks cheerfully, smiles with much serenity, and though it laughs not often, yet it is ever delightful in the apprehensions of some faculty. It fears no man, nor no thing, nor is it ever discomposed, and hath no concerns in the great alterations of the world ; and entertains Death like a friend, and reckons the issues of it, as the greatest of its hopes. But Ambition is full of distractions ; it teems with stratagems, as Rebecca with struggling twins, and is swelled with expectations as with a tym-

pany. It sleeps sometimes as the wind in a storm, still and quiet for a minute, that it may burst out into an impetuous blast till the cordage of his heartstrings crack. It fears when none is nigh, and prevents things that never had intention, and falls under the inevitability of such accidents, which either could not be foreseen or not prevented. It is an infinite labour to make a man's self miserable, and the utmost acquist is so goodly a purchase, that he makes his days full of sorrow to enjoy the troubles of a three-years' reign. Therefore there is no greater unreasonableness in the world than in the designs of ambition ; for it makes the present certainly miserable, unsatisfied, troublesome and discontented, for the uncertain acquisition of an honour, which nothing can secure ; and besides a thousand possibilities of miscarrying, it relies upon no greater certainty than our life, and when we are dead, all the world sees who was the fool.—JEREMY TAYLOR.

The Amusements of a People.

 IN studying the character of a people, one enquiry should always be, what were their *amusements*? We here get hold of great features, which often unriddle the rest. This is indispensably necessary where states have risen to cultivation. In the finer tracts of the temperate regions of the earth, you meet amusements that are elegant, and pleasures that are refined. Departing on either hand to the south or to the north, you find taste to degenerate and gratification to become impure. At length arriving at the extremities, refinement is utterly lost:—to give pleasure is to stupify or to intoxicate, here by opium, there by brandy and tobacco. The happy intermediate regions enjoy the *yvresse du sentiment*. Is the philosopher to set at naught these distinctions? Is he to lay no stress upon the different state of the arts? Is he to imagine that it imports not that the peasant in Muscovy subsists on garlic, and solaces himself with ardent spirits; and in Italy that he

feeds on a water-melon, and goes forth with a guitar on his back to the plough? — DR. ROBERTSON.

Anagrammatism.



THE only quintessence that hitherto the alchymy of wit could draw out of names, is anagrammatism or metagrammatism; which is a dissolution of a name truly written into its letters as its elements, and a new connection of it by artificial transposition, without addition, subtraction or change of any letter, into different words, making some perfect sense applicable to the person named.*—CAMDEN.

* There are few more complete and applicable anagrams than that made by Père Finardi on Magliabechi.

A,n,t,o,n,i,u,s, M,a,g,l,i,a,b,e,c,h,i,u,s. *Is unus bibliotheca magna.* That on H,o,r,a,t,i,o, N,e,l,s,o,n. *Honor est a Nilo*, is more complete than the former, which has a redundant letter. That on W,i,l,l,i,a,m, N,o,y, Attorney General to King Charles I. is another good specimen of this alchymy of wit, *I moyl*

Our Ancestors.




THESE later ages of the world have declined into a softness above the effeminacy of Asian Princes, and have contracted customs which those innocent and healthful days of our Ancestors knew not ; whose piety was natural, whose charity was operative, whose policy was just and valiant, and whose œconomy was sincere and proportionable to the dispositions and requisites of nature.—JEREMY TAYLOR.

2. A TENACIOUS adherence to the rights and liberties transmitted from a wise and virtuous ancestry, public spirit and a love of one's country, are the support and ornament of a government.—ADDISON.

in law, being expressive of his toilsome drudgery. That also by William Oldys on himself is good, but less perfect :

In word and *will I am* a friend to you
And one friend *Old is* worth a hundred new.—*Ed.*

Ancients and Moderns.

 Suppose an ancient title, though lesser in degree, is preferable to one of greater rank of later creation, is, as if one should affirm, that an old shilling is better than a new half-crown, though the metal and the impression should be the same in both. — JEREMY COLLIER.

2. NOT that the moderns are born with more wit than their predecessors ; but finding the world better furnished at their coming into it, they have more leisure for new thoughts, more light to direct them, and more hints to work upon.—*Ibid.*

3. THOSE who come last seem to enter with advantage. They are born to the wealth of antiquity. The materials for judging are prepared, and the foundations of knowledge are laid to their hands. Besides, if the point was tried by antiquity, antiquity would lose it ; for the present age is really the oldest and has the largest experience to plead.—*Ibid.*

Ancient Knighthood.

COWHERD once applied to Arthur the renowned King of Britain, to make his son a knight. "It is a great thing thou askest," said Arthur, and enquired whether this entreaty proceeded from him or from his son? The old man replied, "from my son, not from me; for I have thirteen sons, and they will all perform the work I put them to; but this boy will not labour for me, for any thing that I and my wife may say; but he will be alway shooting and casting darts, and glad to see battles and to behold knights, and always, day and night desireth of me to be made a knight." The king commanded the cowherd to fetch all his sons; they were all shapen much like the poor man; but Tor was like none of them in shape or countenance; and so king Arthur knighted him.—*KING ARTHUR, an old British Romance.*

Anger.

LEONTIUS PATRICIUS, Bishop of Cyprus was one day extremely and unreasonably angry with JOHN the Patriarch of Alexandria. At evening the Patriarch sent a servant to him with this message, *Sir, the sun is set*; upon which Patricius reflecting and the grace of God making the impression deep, visible and permanent, he threw away his anger and became wholly subject to the counsel and spiritual aids of the Patriarch.—*LEONTIUS, Bishop of Cyprus. Autobiog. ch. 14.*

2. ANGER is uneasiness or discomposure of the mind, upon the receipt of any injury, with a present purpose of revenge.—LOCKE.

3. ANGER is a transient hatred, or, at least, very like it.—DR. SOUTH.

Anglicisms and Gallicisms.

THE Abbé Sicard, well known as the humane and intelligent teacher of the deaf and dumb at Paris, took occasion to remark to some tra-

vellers, that of all languages the English was the most simple, the most rational, and the most natural in its construction. As a proof of this assertion he observed, that his pupils, as they began to learn the means of conveying their thoughts by writing, constantly made use of Anglicisms. — LE MAITRE'S *Paris*.

Aristotle's Morality.



RISTOTLE as a teacher of morality, may satisfy your judgment, but he seldom warms your heart. As you read his work, you assent to the proof of his propositions, but he does not rouse you to action. He shows you indeed the beauty of virtue; but it is in the abstract, not the concrete. How superior to such cold and formal morality is the ardour which the Christian Revelation inspires! There is more excitement to virtuous conduct in the single Parable of THE GOOD SAMARITAN, than in all the *Nicomachean* or the great morals of Aristotle. — HENRY KETT.

Arithmetic.

NOTHING amuses more harmlessly than computation, and nothing is more often applicable to real business or speculative inquiries. A thousand stories, which the ignorant hear and believe, die away when the computist takes them within his grasp. Numerical inquiries give entertainment in solitude by the practice, and reputation in public by the effect.—DR. JOHNSON.

Arrogance.

WHEN Diogenes came to Olympia and perceived some Rhodian youths dressed with great splendour and magnificence, he said with a smile of contempt, "This is all arrogance." Afterwards some Lacedemonians came in his way, as mean and as sordid in their attire, as the dress of the others was rich, "This," said he, "is also arrogance."—ÆLIAN.

2. A MAN that loves to be peevish and paramount, and to play the sovereign at every turn does but blast the blessings of life, and swagger away his own enjoyments ; and not to enlarge upon the folly, not to mention the injustice of such a behaviour, it is always the sign of a little, unbenevolent temper. It is disease and discredit all over, and there is no more greatness in it, than in the swelling of a dropsy.—JEREMY COLLIER.

Art.



ARTS that respect the Mind, were ever reputed nobler than those which serve the body. — BEN JONSON.


Artifice of Faction.



TO tell the people they are free, is the common artifice of the factious and seditious. These state-guises pick the pockets of the ignorant with this species of cant, and with

informing them what mighty fortunes they are born to.—JEREMY COLLIER.


Affaults of the Devil.

 SAINT CYPRIAN * often observes and makes much of the discourse, that the Devil when he makes a battery, first views the strengths and situation of the place. His sense, drawn out of the cloud of an allegory, is this. The Devil first considers the constitution and temper of the person he is to tempt, and where he observes his natural inclination apt for a vice, he presents him with objects and opportunity, and arguments fitting for his captive disposition ; from which he is likely to receive the smaller opposition, since there is a party within, that desires his intromission. Thus to lustful natures he represents the softer whispers of the spirit of fornication. To the angry and revengeful

* Serm. de zelo.

he offers to consideration, the satisfactions and content of a full revenge, and the emissions of anger. To the envious he makes panegyrics of our rivals and swells our fancies to opinion, and our opinion to self-love, self-love to arrogance, and these are supported by contempt of others, and all determine upon envy and expire in malice. Let us be sure that the Devil take not a helve from our own branches to fit his axe, that so he may cut down the tree.—JEREMY TAYLOR.

Assurance.

 HE obedient and the man of practice, shall outrun all their doubts and ignorances ; till persuasion pass into knowledge, and knowledge advance into assurance.—DR. SOUTH.

2. THIS is not the grace of hope, but a good natural assurance or confidence, which Aristotle observes young men to be full of and old men not so inclined to.—HAMMOND.

Atheism.

GOD never wrought miracles to convince Atheism, because his ordinary works convince it.—**LORD BACON.**

2. **ATHEISM** is the result of ignorance and pride; of strong sense and feeble reasons; of good eating and ill living. It is the plague of society, the corrupter of manners and the underminer of property.—**JEREMY COLLIER.**

3. No atheist, as such, can be a true friend, an affectionate relation or a loyal subject.—**DR. BENTLEY.**

4. **AN** atheist, if you will take his word for it, is a very despicable mortal. Let us describe him by his tenet and copy him a little from his own original. He is, then, no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it. His thoughts are bound by the laws of motion, his actions are all prescribed. He has no more liberty than the current of a stream or the blast of a tempest; and

where there is no choice there can be no merit.—JEREMY COLLIER.

Athenian Juries.



HAVE always been of opinion, with the learned antiquary Dr. Pettingal, that the Athenian JUDGES might with propriety be called *Furymen*; and that the Athenian Juries differed from ours in very few particulars.—SIR WILLIAM JONES.

Avarice.




AVARICE is insatiable and is always pushing on for more. — L' ESTRANGE.

2. AVARICE keeps a man always in the wheel and makes him a slave for his life-time; and his head or his hands are perpetually employed. When one project is finished his inclinations roll to another, so that his rest is only variety of labour. This

evil spirit throws him into the fire and into the water and all sorts of hazards and hardships ; and when he has reached the tombs, he sits naked and out of his right mind. —
JEREMY COLLIER.

Lord Bacon on Science and Literature.

NOTHER defect I note, wherein I shall need some alchymist to help me, which calls upon men to sell their books and to build furnaces ; quitting and forsaking Minerva and the Muses as barren virgins, and relying upon Vulcan. But certain it is, that unto the deep, fruitful and operative study of many sciences, especially Natural Philosophy and Physic, books be not the only instruments, wherein also the beneficence of men hath not been altogether wanting : for we see spheres, globes, astrolabes, maps and the like, have been provided as appurtenances to Astronomy and Cosmography, as well as books. We see, likewise, that some places instituted for Physic have

annexed the commodity of gardens for sim-
ples of all sorts, and do likewise command
the use of dead bodies for Anatomies. But
these do but respect a few things. In general,
there will hardly be any main proficiencie in
the disclosing of Nature, except there be
some allowance for expenses about experi-
ments ; whether they be experiments apper-
taining to Vulcanus or Dædalus, furnace or
engine, or any other kind. And therefore as
secretaries and spials of Princes and States,
bring in bills for intelligence, so you must
allow the spials and intelligencers of Nature,
to bring in their bills ; or you shall be ill
advertised. And if Alexander made such a
liberal assignation to Aristotle of treasure for
the allowance of hunters, fowlers, fishers
and the like, that he might compile an history
of Nature ; much better do they deserve it,
who travail in the arts of Nature. — LORD
BACON.

Bad Company.

BAD company is like a nail driven into a post, which, after the first and second blow may be drawn out with little difficulty ; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood.—ST. AUGUSTINE.

Bad Soil.

HE that sows his grain upon marble, will have many a hungry belly before his harvest.—ARBUTHNOT.

Biblical Writers.

IT doth not appear that it ever came into the mind of these writers, how this or the other action would appear to mankind, or what objections might be raised against them. But without at all attending to this, they lay the facts before you, at no pains to think whe-

ther they would appear credible or not. If the reader will not believe their testimony, there is no help for it ; they tell the truth and attend to nothing else. Surely this looks like sincerity, and that they published nothing to the world, but what they believed themselves.—DUCHAL.

Biography.

BIOGRAPHY sets before us the whole character of a person who has made himself eminent either by his virtues or his vices ; shows us how he came first to take a right or a wrong turn, the prospects which invited him to aspire to higher degrees of glory, or the delusions which misled him from his virtues and his peace ; the circumstances which raised him to true greatness, or the rocks on which he split and sunk to infamy. And how can we more effectually, or in a more entertaining manner, learn the important lesson, what we ought to pursue and what to avoid. — DR. BURGH.

2. A LIFE which is worth reading, ought never to have been written. — SIR JAMES MACKINTOSH.

3. OUR Grub-street Biographers, watch for the death of a great man, like so many undertakers, on purpose to make a penny of him. — ADDISON.

Blank Verse.



HE who reads Milton's *Paradise Lost*, with a true relish for its beauties, will never embrace the opinion of the critic who asserted that "blank verse is verse only to the eye." Blank verse is the glory of the English Poetry, which the French language, from its want of energy and vigour, cannot support. It gives great freedom to the poet, and allows him to take the most lofty flights, unshackled by the chains of rhyme. It requires, however, great elevation of thought, splendour of imagery and elegance of diction to prevent him from sinking into prose. And as the poet is under no necessity to close the sense

with the couplet, he must “bridle in his struggling muse” lest she be too excursive, and range beyond the proper bounds of description. It gives greater scope of expression and greater variety of pause, than rhyme, and is well adapted to the strains of the Tragic and the Pastoral as well as to the Epic Muse: as is evident from Shakspeare’s Tragedies and Thomson’s Season’s.—HENRY KETT.

Bluntness.

MANAGE disputes with civility; whence some readers will be assisted to discern a difference betwixt bluntness of speech and strength of reason.—HON. ROBERT BOYLE.

Blustering.

VIRGIL has the majesty of a lawful Prince, and Statius only the blustering of a tyrant.—DRYDEN.

2. A COWARD makes a great deal more blustering than a man of honour.
L’ ESTRANGE.

Body and Mind.

THOUGHT strongly encouraged by justice and duty, well warmed by shame and honour, rage and revenge, makes the spirits rush into the nerves with unusual vigour. This sudden effort of the mind, raises the whole of the powers of nature, strains the muscles and makes every atom, as it were, fall out with it. This I take to be an evidence that the mind has a great command over the body and can rouse or lay it asleep at pleasure; and is a good argument to prove the independent liberty of the will and the distinction between matter and spirit. — JEREMY COLLIER.

Bolingbroke's Ignorance.

WORD BOLINGBROKE seemeth to take a particular pleasure in railing at pedants, at the same time that he is himself one of the most pedantic of writers, if it be pedantry to make

a vain ostentation of learning and to quote authors without either reading or understanding them, or even knowing so much as who and what they are. “The Codex Alexandrinus,”* faith he, “we owe to George the Monk.” We are indebted indeed to George the Monk, more usually called Syncellus, for what is entitled *Vetus Chronicon*.† But the *Codex Alexandrinus* is quite another thing; it is as all the learned know, the famous Greek MS. of the Old and New Testament brought originally from Alexandria and presented to Charles I. and now in the king’s library, of which it doth not appear that George the Monk knew anything, and, it is evident, that his Lordship knew nothing. If he meant to say the *Chronicum Alexandrinum*, that is still another thing and the work of another author. His Lordship is of opinion, that “Virgil,‡ in those famous verses, *Excudent alii*, &c. might have justly ascribed to his

* LETTER I. p. 262, 4to. ed.

† An ancient Chronicle of the Egyptians.—*Ed.*

‡ LETTER V. p. 340.—*Ib.*


countrymen the praise of writing History better than the Grecians." But which are the Roman Histories that are to be preferred to the Grecian? Why, "the remains, the precious remains" says his Lordship, "of Sallust, of Livy, and of Tacitus!" But it happened that Virgil* died before Livy had written his history, and before Tacitus was born. And is not this an excellent chronologer now, to correct all ancient history and chronology sacred and profane? His Lordship is likewise pleased to say "that Don Quixote† believed, but even Sancho doubted:" and it may be asserted on the other side, that Sir Isaac Newton believed the prophecies though his Lordship did not; the principal reason of which may be found, perhaps, in the different life and morals of the one and the other. Nay, the wisest politicians and historians have been believers as

* Virgil died A. C. 735. Livy, according to Dodwell, finished his history in 745. Tacitus was Consul in 850. See Fabricius.

† LETTER IV. p. 130.

well as the greatest philosophers. Raleigh and Clarendon believed ; Bacon and Locke believed ; and where then is the discredit to Revelation, if Lord Bolingbroke was an infidel ? “ A scorner,” as Solomon saith, * “ seeketh Wisdom and findeth it not.” —
BISHOP NEWTON.

Books.

TUDIES serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring ; for ornament is in discourse, and for ability is in the judgment and disposition of business. For expert men can execute and, perhaps, judge of particulars, one by one ; but the general counsels and the plots and marshalling of affairs come best from those that are learned. Read not to contradict and confute, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be digested. That is, some books are to be read

* *Proverbs* xiv. 6.

only in parts, others to be read but not curiously; and some few to be read wholly and with diligence and attention. Reading maketh a full man, conference a ready man, and writing an exact man. Histories make men wise, poets witty, the mathematics subtile, natural philosophy deep, moral grave, logic and rhetoric able to contend. — LORD BACON.

2. BOOKS are a guide in youth and an entertainment for age. They support us under solitude and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living we may repair to the dead, who have nothing of peevishness, pride or design in their conversation.—JEREMY COLLIER.

Books v. Travellers.



THE observations I have made in the countries through which I have travelled, in general contradict the characters of those na-

tions, commonly ascribed to them in books and in conversation. Thus, for example, in the Spaniards with whom I have been acquainted, I could never find the gravity and stiffness by which that nation is generally supposed to be distinguished. In the Frenchman I have seldom discovered that winning amiableness of disposition, and that high degree of politeness and delicacy, which are inseparable from it, that are universally attributed to him. I never observed that in his own country, the Englishman was that melancholy, reserved and gloomy being, for which he is proverbial. The German is by no means the drunkard, or the clownish uncivilized brute, that in many countries he is described to be. Am I to suppose, that all the individuals with whom I was acquainted, were exceptions, and that the observations of so many years were false? Or may it not rather be asserted, that the characters of whole nations, as delineated in *early works*, from which probably they have got into every one's mouth, are incorrect? it is much easier to collect ideas of men and things from books

than from real life, and it is inconceivable how ideas once adopted, continue to be propagated.—CHARLES GOTTLÖB KUITTNER.

2. NOT long ago the map of the world, in China, was a square plate, the greater part of which was occupied by the provinces of that vast empire, leaving on its skirts a few obscure corners, into which the wretched remainder of mankind were supposed to be driven. If you have not the use of *our* letters, nor the knowledge of *our* books, said a Mandarin to an European Missionary, what literature or what science *can* you have?—DR. ADAM FERGUSON.

Bravery.



BRAVE man is clear in his discourse, and keeps close to Truth.
—ARISTOTLE.

2. IT denotes no great bravery of mind to do that out of a desire of fame, which we could not be prompted to by a generous passion for the glory of Him that made us.—ADDISON.

The British Monarchy.




AS long as the British Monarchy, not more limited than fenced by the orders of the State, shall, like the proud Keep of Windsor, rising with majesty of proportion, and girt with the double belt of its kindred and co-eval towers, as long as this awful structure shall oversee and guard the protected land ; so long* will the British constitution last. They who are convinced of this, His (He who gave our nature to be perfected by our virtue) will, which is the Law of laws and the Sovereign of sovereigns, cannot think it reprehensible that this our corporate fealty and homage, this our recognition of a Seignory Paramount,

• MR. BURKE had evidently in his mind, the saying of the Anglo-Saxon pilgrims who visited Rome in the eighth century, "*Quamdiu stabit Colosseus stabat Roma, quando cadet Colosseus cadet et Roma ; quando cadet Roma, cadet et Mundus.*" The first part of which is thus rendered by a modern poet :


"While stands the Colosseum, Rome shall stand."—*Ed.*

I had almost said this oblation of the State itself, as a worthy offering on the high altar of universal praise, should be performed, as all Public solemn acts are performed, in Buildings, in Music, in Decorations, in Oratory, in dignity of Persons, according to the customs of mankind ; taught by their nature, that it is with modest splendour, with unassuming state, with mild majesty and sober pomp. For those purposes, some part of the wealth of the country is as usefully employed, as it can be in forwarding the luxury of individuals. It is the public ornament, it is the public consolation, it nourishes the public hope. The poorest man finds his own importance and dignity in it, whilst the wealth and pride of individuals at every moment makes the man of humble rank and fortune sensible of his inferiority, and degrades and vilifies his condition.—BURKE.


Brotherhood.

O it be a right to Govern, whether you call it Supreme Fatherhood, or Supreme Brotherhood, will be all one, provided we know who has it.—LOCKE.


The Business of a Scholar.

O talk in private, to think in solitude, to inquire or to answer inquiries, is the business of a scholar. He wanders about the world without pomp or terror; and is neither known nor valued but by men like himself. — DR. JOHNSON.


Calumny.

E that lends an easy and credulous ear to calumny, is either a man of very ill-morals, or has no more sense and understanding than a child.—MENANDER.


Castles in the Air.

N all assemblies, though you wedge them ever so close, we may observe this peculiar property, that over their heads there is room enough ; but how to reach it is the difficult point. To this end the philosopher's way in all ages has been by erecting certain edifices in the air. But whatever practice and reputation these kind of structures have formerly possessed, or may still continue in, not excepting even that of Socrates when he was suspended in a basket to help contemplation ; I think, with due submission, they seem to labour under two inconveniences. *First*, that the foundations being laid too high, they have been often out of sight, and ever out of hearing. *Secondly*, that the materials being very transitory, have suffered much from the inclemencies of air, particularly in these north-west regions.—SWIFT.

Cause and Effect.

S we use to deny the effect to the instrumental cause, and attribute it to the principal in the manner of speaking, when our purpose is to affirm a thing to be the principal and of chief influence : — so we say, it is not the good lute but the good hand that makes the music ; it is not the body but the soul that is the man, and yet he is not the man without both.—JEREMY TAYLOR.

Chance.

HE adequate meaning of Chance, as distinguished from Fortune, is, that the latter is understood to befall only rational agents, but Chance to be among inanimate bodies. Chance is but a mere name, and really nothing in itself ; a conception in our minds, and only a compendious way of speaking, whereby we would express, that such effects as are commonly attributed to chance, were


verily produced by their true and proper causes, but without the design to produce them.—DR. BENTLEY.

Charity, (Riches of)



HE hath riches sufficient, who hath enough to be charitable. — SIR THOMAS BROWNE.

Charity Sermons.

“E that giveth to the poor, lendeth to the Lord,” saith the Royal Sage of Judah. There is more rhetoric in that one sentence, than in a library of Sermons ; and indeed if those sentences were understood by the reader with the same emphasis as they were delivered by the author, we needed not those volumes of instructions, but might be honest by an epitome.—*Ibid.*

2. As for our Sermons, be they never so found and perfect, God’s word they are not, as the sermons of the prophets were ; no, they are but ambiguously termed his word,

because His Word is commonly the subject whereof they treat, and must be the rule whereby they are framed.—HOOKER.

Chatham's Eloquence.

LORD CHATHAM'S eloquence was of every kind, and he excelled in the argumentative, as well as the declamatory way. But his invectives were terrible, and uttered with such energy of diction and with such dignity of action and countenance, that he intimidated those who were the most willing and the most able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over theirs.—LORD CHESTERFIELD.

Cheerfulness v. Mirth.

HAVE always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and


permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy ; on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of Sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds and glitters for a moment ; cheerfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity. Cheerfulness bears the same friendly regard to the mind as to the body ; it banishes all anxious care and discontent ; soothes and composes the passions and keeps them in a perpetual calm.—ADDISON.

Choice of Counsellors.

BEWARE of a counsellor, and know before what use there is of him ; for he will counsel for himself ; lest he cast the lot upon thee, and say unto thee, thy way is good : and afterwards he stand on the other side, to see what

shall befall thee. Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee. Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year, of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel. —
JESUS BEN SIRACH.

Christian Fortitude.

 HE fortitude of a Christian consists in patience; not in enterprizes which the poets call Heroic, and which are commonly the effects of interest, pride and worldly honour. —
—DRYDEN.

The Church.

UNDER the name of Church, I understand a body or collection of human persons, professing faith in Christ, gathered together in several places of the world, for the worship of the same God, and united into the same Corporation.—BISHOP PEARSON.

2. THE Church, being a supernatural society, doth differ from natural societies in this ; that the persons unto whom we associate ourselves, in the one are men, simply considered as men, but they to whom we be joined in the other, are God, angels and holy men.—HOOKER.

Church-Music.

THE end of Church-music is to relieve the weariness of a long attention, to make the mind more cheerful and composed, and to endear the offices of religion. It should therefore imitate the perfume of the Jewish

tabernacle, and have as little of the composition of common use as possible. There must be no voluntary maggots, no military tattoos, no light and galliardizing notes ; nothing that may make the fancy trifling or raise an improper thought ; which would be to profane the service and to bring the playhouse into the Church. Religious harmony must be moving but noble withal—grave, solemn and seraphic ; fit for a martyr to play and an angel to hear. It should be contrived so as to warm the best blood within us, and to take hold of the finest part of the affections ; to transport us with the Beauty of Holiness, to raise us above the satisfactions of life, and make us ambitious of the glories of Heaven. And, without doubt, if the morals of the choir were suitable to the design of the music it were no more than requisite. To come reeling from a tavern, or a worse place, into a Church, is a monstrous incongruity. Such irregular people are much fitter for the exercises of penance than of exultation. The use of them dissevers the interests of Religion ; and in effect, is little

better than singing the praises of God through the organ of the Devil.—JEREMY COLLIER.

Church and State.

BOME men there are, the pests of society I think them, who pretend a great regard for religion in general, but who take every opportunity of declaiming publicly against that system of Religion, or at least against that Church-establishment, which is received in Britain. Just so them, of whom I have been speaking, affect a great regard to liberty in general; but they dislike so much the system of liberty established in Britain, that they are incessant in their endeavours to puzzle the plainest thing in the world, and to refine and distinguish away the life and strength of our constitution, in favour of the little, present, momentary turns, which they are retained to serve. What now would be the consequence, if all these endeavours should succeed? I am persuaded that the great philosophers, divines, lawyers and politicians, who


exert them, have not yet prepared and agreed upon the plans of a new religion and of new constitutions in Church and State. We should find ourselves therefore, without any form of religion or civil government. The first set of these missionaries would take off all restraints of religion from the governed ; and the latter set would remove, or render ineffectual, all the limitations and controls, which liberty hath prescribed to those who govern ; and disjoint the whole frame of our constitution. Entire dissolution of manners, confusion, anarchy, or, perhaps, absolute monarchy would follow : for it is possible, nay probable, that in such a state as this, and amidst such a rout of lawless savages, men would choose this government, absurd as it is, rather than have no government at all.—LORD BOLINGBROKE.

Church Union.

HE Church being a society, hath the self-same original grounds, which other societies have ; the natural inclination which all men have

unto social life, and consent to some certain bond of association, which bond is the law that appointeth what kind of order they shall be associated in.—HOOKER.

Classic Ground.

 O tread on classic ground is a pleasing source of gratification to the Traveller. He has it in his power to adopt the most direct method of illustrating the allusions to manners, customs and places, found in his favourite authors, and to supply the defects of commentators and critics by his actual observations. He who relishes the beauties of a Virgil or a Horace, will be eager to visit the spots, either marked by their footsteps, or immortalized by their poems. What delight will he experience, when he sees the Po flowing through the meadows of Mantua and afterwards rushing by various streams into the gulph of Venice; or, when he traverses the shores of Baiæ and wanders amid the groves of Umbria! The Anio dashing its foaming

furges through the craggy channels of the rocks and hills of Tivoli, interspersed with orchards, olive-groves and corn-fields, recall Horace and Tibullus to his remembrance. These scenes ever endeared to learning and taste, inspired many of the lively and festive Odes of the one, and of the tender and pensive Elegies of the other.—HENRY KETT.

2. AT last we came to Icolmkill. — We were now treading that illustrious island, which was once the luminary of the Caledonian regions, where savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured ; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant or the future, predominate over the present, advances us to the dignity of thinking beings. Far from me and from my friends, be such rigid philosophy, as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery or

virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.

—DR. JOHNSON.

Classic Writers.



If the student hath formed both his sentiments and his style by the perusal and imitation of the purest classical writers, among whom the historians and orators will best deserve his regard ; if he can reason with precision, and can separate argument from fallacy, the clear simple rules of pure unsophisticated logic ; if he can fix his attention and steadily pursue Truth through any of the most intricate deductions by the use of mathematical demonstration ; if he has enlarged his conceptions of nature and art, by a view of the several branches of genuine experimental philosophy ; if he has impressed on his mind the sound maxims of the Law of Nature, the best and most authentic foundation of human

laws ; if, lastly, he has contemplated those maxims, reduced to a practical system in the laws of Imperial Rome ; if he has done this, or any part of it, a student thus qualified may enter upon his pursuits with incredible advantage and reputation. And if at the conclusion or during the acquisition of these accomplishments, he will afford himself in the University a year or two's further leisure, to lay the foundation of his future labours in a solid scientific method, without thirsting too early to attend that practice, which it is impossible he can rightly comprehend, he will afterwards proceed with the greatest ease, and will unfold the most intricate points with an intuitive rapidity and clearness. — SIR WILLIAM BLACKSTONE.

The Clergy.



ALL Christians ought to know that St. Peter gave the title of *Clergy* to all God's people, till Pope Hyginus and the succeeding prelates took it from them, appropriating that

name to themselves and their priests only ; and condemning the rest of GOD's inheritance to an injurious and alienate condition of laity. —MILTON, *on Church Government*.

2. OF all classes that can read and write, the Clergy, in general, take the worst measure of affairs.—LORD CLARENDON.

Clerical Flattery.



OF all sorts of flattery, that which comes from a solemn character and stands before a sermon is the worst-complectioned. Such commendation is a satire upon the author, makes the text look mercenary, and disables the discourse from doing service.—JEREMY COLLIER,

Clerical Pollutions.



HOSE ecclesiastics who violently affect rich or pompous Prelacies, pollute themselves with worldly arts, growing covetous as Syrian merchants, ambitious as the Levantine

princes, factious as the people, revengeful as jealousy, and proud as conquerors and usurpers. By these means beasts are brought into the Temple, and the Temple itself is exposed to sale, and the holy rites as well as the beasts of Sacrifice are made venal.—
JEREMY TAYLOR.

Clerical Studies.

LITERATURE and sacred literature in particular, is requisite to a Clergyman, not only as it is necessary to the edifying discharge of his pastoral duties, but as it forms and shows the turn of his mind, influences and implies his habits of life, makes him happy at home, detains him from pursuits improper in kind or excessive in degree; and keeps his mind in a due tone for every work of his ministry. In every view it is a vital part of his character.—DR. NAPLETON.

2. THE imagined presence* of a wife and

* See EXAMPLES.

good man has been recommended as a convenient guard to private conduct. How would this appear to Socrates or Plato or Aristides? The parochial minister may with equal advantage suppose himself under the ocular inspection of his omniscient Overseer, and anticipate with greater feeling his censure or his disapprobation.—*Ibid.*


Clerical Writings.



THE Clergy are both ready and able to maintain the cause of Christianity, as their many excellent writings in defence of it sufficiently demonstrate. But as the generality of mankind is more governed by prejudice than by reason, their writings are not so universally read or candidly received as they deserve; because they are supposed to proceed, not from conscience and conviction, but from interested views, and the common cause of their profession. A supposition evidently as partial and injurious as that would be, which should impute the gallant behaviour of our

foldiers to the mean consideration of their pay and their hopes of preferment ; exclusive of all the nobler motives of gentlemen, namely, the sense of honour, and love of country.—GILBERT WEST.

Commerce.


N observing the advances of Commerce, we shall find that in its *first* stages, it supplies mutual necessities, prevents mutual wants, extends mutual knowledge, eradicates mutual prejudice, and spreads mutual humanity. In its *middle* and more advanced period, it provides conveniences, increases numbers, gives birth to arts and sciences, creates equal laws, diffuses general plenty and general happiness. If we view it in its *third* and highest stage, we shall see it change its nature and effects. It brings in superfluity, and vast wealth, begets avarice, gross luxury or effeminate refinement among the higher ranks, together with general loss of principle.—DR. JOHN BROWN.

2. THE sea-coast of Britain, from the figure, in some measure, of the Island, but chiefly from the inlets of the sea and the very irregular indented line which forms its shore, comprehends, allowing for these sinuosities, at least eight hundred marine leagues. In this respect, so beneficial to commerce, it is superior to France, and equal to Spain and Portugal, though Britain is not half the size of that noble Peninsula which forms the latter two kingdoms.—DR. CAMPBELL.

3. HE that first discovered the use of the *Compass*, did more for the supplying and increase of useful commodities, than those who built workhouses.—LOCKE.

4. COMMERCE supplies the wants of one country by importing the riches of another, and gives a value to superfluities which they could not otherwise obtain. It increases the revenue of a State, and preserves the independence of a people.—HENRY KETT.

Conscience.

 HERE is no word more frequently in the mouths of men, than that of *Conscience*; and the meaning of it is in some measure generally understood. However, because it is a word extremely abused by many people, who apply other meanings to it, which God Almighty never intended, I shall explain it in the clearest manner I am able. The word *Conscience* properly signifies that knowledge which a man hath within himself of his own thoughts and actions, by comparing them with the law of God, his mind will either approve or condemn him according as he hath done good or evil; therefore this knowledge or conscience may properly be called both an accuser and a judge. So that whenever our conscience accuseth us, we are certainly guilty: but we are not always innocent when it doth not accuse us; for very often through the hardness of our hearts, or the fondness and favour we bear ourselves, or through ignorance or neglect, we do not suffer our

conscience to take any cognizance of several sins we commit.—SWIFT.

2. THE testimony of a good conscience will make the comforts of Heaven descend upon man's weary head, like a refreshing dew or shower upon a parched land. It will give him lively earnestness and secret anticipations of approaching joy ; it will bid his soul go out of the body undauntedly, and lift up his head with confidence before saints and angels. The comfort which it conveys, is greater than the capacities of mortality can appreciate, mighty and unspeakable, and not to be understood till it is felt.—DR. SOUTH.

3. A GOOD CONSCIENCE is to the soul, what health is to the body ; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us. — ADDISON.

Cosmopolity of Literature.

KHAN of Tartary admired the art of Molière, and discovered the Tartuffe in the Crimea ; and had this ingenious Sovereign survived the translation which he ordered, the immortal labour of the comic satirist of France might have laid the foundations of good taste even among the Turks and the Tartars. We see the Italian Pignotti referring to the opinion of an English critic, Lord Bolingbroke, for decisive authority on the peculiar characteristics of the historian Guicciardini : the German Schlegel writes on our Shakspeare like a patriot : and while the Italians admire the noble scenes which our Flaxman has drawn from their great Poet, they have rejected the feeble attempts of their native artists. Such is the wide and the perpetual influence of this living intercourse of literary minds.—D'ISRAELI.

Covetousness.

LET never so much probability hang on one side of a covetous man's reasoning, and money on the other, it is easy to foresee which will outweigh.—LOCKE.

2. HE that is envious or angry at a virtue that is not his own; at the perfection or excellency of his neighbour, is covetous, not of the virtue but of the reward and reputation; and then his intentions are polluted. JEREMY TAYLOR.

3. HE that takes pains to serve the ends of covetousness, or ministers to another's lust, or keeps a shop of impurities or intemperance is idle in the worst sense.—*Ibid.*

4. SEE the reward of covetousness; it is cheap in its offers, momentary in its possession, unsatisfying in the fruition, uncertain in the stay, sudden in its departure, horrid in the remembrance, and a ruin, a sad and miserable ruin is in the event.—*Ibid.*


5. COVETOUSNESS debaseth a man's spirit,

and sinketh it into the earth.—ARCHBISHOP TILLOTSON.

6. COVETOUSNESS is a most obliging leveller; it mingles the great and the small with wonderful condescensions, and makes Lords and valets company for one another. It will solicit in the meanest office and submit to any infamous disguise. It turns lions into jackalls, engages honour in the most scandalous intrigues, and makes it underputter to cheats and sharpers.—JEREMY COLLIER.

7. THE covetous man has many tools to work with. If Deceit suits his purpose he will use it to the best of his skill; if Cruelty will save a penny, he will not hesitate to kill a poor debtor for the price of his skin. No turn, either in State or Religion, can hurt him; he receives any impression and runs into any mould the times will give him. He is a Christian at Rome, a Heathen at Japan and a Turk at Constantinople; what you will without and nothing within.—*Ibid.*

Critics.

F you would succeed as a critic, you must deal with an author as you would with an enemy; fire the beacon, draw down the *posse* at the first landing, and charge him while he is staggering on the beach. To give him time to feel his limbs and to march, may be of ill consequence; he may be joined by his friends and gain upon the country, and then it may be too late to stop his progress. — JEREMY COLLIER.

2. WHERE an author has many beauties consistent with virtue, piety and truth, let not little critics exalt themselves and shower down their ill nature.—WATTS.

3. THERE is not a Greek or Latin critic, who has not shown, even in the style of his criticisms, that he was a master of all the eloquence and delicacy of his native tongue.

Criticism.

RITICISM, as it was first instituted by Aristotle, was meant a standard of judging well. — DR. JOHNSON.

2. IF ideas and words were distinctly weighed and duly considered, they would afford us another sort of logic and criticism, than we have been hitherto acquainted with. LOCKE.

3. MEANWHILE Momus bent his flight to the region of a malignant deity, called CRITICISM. She dwelt on the top of a snowy mountain, where Momus found her extended in her den, upon the spoils of numberless volumes half devoured. At her right hand sat IGNORANCE, her father and husband, blind with age; at her left PRIDE, her mother dressing her up in scraps of paper herself had torn. There was OPINION, her sister, light of foot, hood-winked and head-strong, yet giddy and perpetually turning. About her played her children, NOISE and IMPUDENCE, DULNESS and VANITY, POSITIVE-

NESS, PEDANTRY and ILL-MANNERS. The goddess herself had claws like a cat, her head and ears resembled those of an ass; her teeth had fallen out before; her eyes turned inward, as if she looked only upon herself and her diet was the overflowing of her own gall.


Up rose the Goddess and said, it is I who give wisdom to infants and idiots; by me children grow wiser than their parents; by me *beaux* become politicians and *school-boys* judges of philosophy. By me sophisters debate and conclude upon the depths of knowledge; and coffee-house wits, instinct by me, can correct an author's style and display his minutest errors, without understanding a syllable of his matter or of his language. By me striplings spend their judgment as they do their estate, before it comes into their hands. It is I who have deposed wit and knowledge from their empire over Poetry and advanced myself in their stead. But come my aged parents and you my children hear, and thou my beauteous sister; let us ascend my chariot, and haste to assist our de-

vout votaries, who are now sacrificing to us a hecatomb, as I perceive by that grateful smell which reaches my nostrils.—SWIFT.

4. LISTEN to the confession of an illustrious sinner; the Coryphæus of the amusing and new found art, or artifice, of modern criticism. In the character of BURNS, the Edinburgh Reviewer, with his peculiar felicity of manner, attacked the character of the man of genius; but when Mr. Campbell vindicated his immortal brother with all the inspiration of the family feeling, our critic, who is one of those great artists who acquire at length the utmost indifference even for their own works, generously avowed, that, “a certain tone of exaggeration is incidental *we fear to the sort of writing in which we are engaged.* Reckoning a little too much on the dulness of our readers, we are often led to *overstate our sentiments*; when a little *controversial warmth* is added to a little *love of effect*, an excess of colouring steals over the canvas, which ultimately offends no eye so much as our own.” But what if this *love of effect* in the critic has been too often ob-

tained at the entire cost of the literary characters the fruits of whose studious days at this moment lie withering in oblivion, or whose genius the critic has deterred from pursuing the career it had opened for itself! To have silenced the learned, and to have terrified the modest, is the barbarous triumph of a Hun or a Vandal; and the vaunted freedom of the literary republic departed from us, when the vacillating public blindly consecrated the edicts of the demagogues of literature whoever they may be. — D' ISRAELI.

Death.

 T is impossible that any thing, so natural, so necessary and so universal as DEATH, should ever have been designed by Providence as an evil to mankind.—SWIFT.

2. THE more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an eternal Spring, ever fresh

and flourishing. Now to pass from midnight into noon on the sudden; to be decrepid one minute and all spirit and activity the next, must be a desirable change. To call this dying is an abuse of language. — JEREMY COLLIER.

3. THE sublimity* of wisdom is to do those things living, which are to be desired when dying. For the death of the Righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree. Our senses entire, our limbs unbroken, without horrid tortures; after provision made for our children, with a blessing entailed upon posterity, in the presence of our friends, our dearest relative closing our eyes and binding our feet, leaving a good name behind us. — JEREMY TAYLOR.

* Hic est apex summæ sapientiæ, ea viventem facere, quæ morienti essent appetenda.

The Death of Socrates.

HAVING thus spoken, he arose and went into an inner room to wash himself; Crito following him enjoined us to stay till his return. We therefore waited, discoursing among ourselves of the things that had been commemorated by him and conferring our judgments concerning them. And we frequently spoke of the calamity that seemed to impend over us by his death; concluding it would certainly come to pass, that as sons deprived of their father, so should we disconsolately spend the remainder of our life. After he had been washed and his children had been brought to him (for he had two sons very young and a third almost a youth) and his wives also were come; he spake to them before Crito, and gave them his last commands: so he gave orders to his wives and children to retire. Then he came back to us. By this time the day had declined almost to the setting of the sun; for he had staid long in the room where he washed himself.

Which done he returned and sate to repose himself, not speaking much after that. Then came the Minister of the Eleven, the executioner ; and addressing himself to him, said, I do not believe, Socrates, that I shall reprehend that in you, which I am wont to reprehend in others ; that they are angry with me, and curse me, when by command of the magistrates (whom I am by my office bound to obey) I come and give notice to them, that they must drink the poison. But I know you to be at all times, and chiefly at this, a man both generous, and most mild and civil ; the best of all men that ever came into this place ; so that I am assured you will not feel displeased with me, but (you know the authors) with them rather. Now therefore, for you know what message I come to bring, farewell ; and endeavour to suffer as patiently and as calmly as you can, that which cannot be avoided ; then breaking forth into tears he departed : and Socrates, converting his eyes upon him said, and farewell thou too ; we will perform all things. Then turning to us again, how civil is this

man, saith he, all this time of my imprisonment, he came to me willingly, and sometimes talked with me respectfully, and hath been the best of all that belong to the prison ; and now how generously doth he weep for me ! But, Crito, let us spare him, and let some other bring hither the deadly draught if it be already bruised ; if not, let him bruise it. Then said Crito, I think the sun shines upon the tops of the mountains and is not yet quite* down ; and I have seen some delay the drinking of the poison much longer. Nay more, after notice had been given them that they ought to despatch, they have supped and drank largely too, and talked a good while with their friends. Be not then so hasty ; you have yet time enough. Those men of whom you speak, Crito, saith he, did well ; for they thought they gained so much more of life ; but I will not follow

* By the Athenian law, no man was to be put to death until after sunset, lest the sun, for which they had a singular veneration, should be displeased at the sight.

their example. For I conceive I shall gain nothing in deferring my draught till it be later in the night ; unless it be to expose myself to be derided, for not being desirous, out of too great a love of life, to prolong the short remainder of it. But well, get the poison prepared quickly, and do nothing else till that be despatched. Crito hearing this, beckoned to a boy that was present ; and the boy going forth and employing himself awhile in bruising the poison, returned with him who was to give it, and who brought it ready bruised in a cup : upon whom Socrates casting his eyes, said, be it so, good man, tell me (for thou art well-skilled in such matters) what is to be done ? Nothing, saith he, but after you have drank to walk, until a heaviness comes upon your legs and thighs, and then to sit ; and this you shall do. And with that he held forth the cup to Socrates, which he readily receiving, and being perfectly sedate, O Echecrates, without trembling, without change either in the colour or air of his face, but with the same aspect and countenance, intent and stern (as was usual to him) look-

ing upon the man : what sayest thou, saith he, may not a man offer some of this liquor in sacrifice ? We have bruised but so much, Socrates, saith he, as we thought would be sufficient. I understand you, saith he ; but yet it is both lawful and our duty to pray to the gods that our transmigration from hence to them may be happy and fortunate. Having spoke those words and remained silent, for a minute or two, he easily and expeditely drank all that was in the cup. Then many of us endeavoured what we could to contain our tears, but when we beheld him drinking the poison, and immediately after, no man was able longer to refrain from weeping : and while I put force upon myself to suppress my tears, they flowed down my cheeks drop after drop. So covering my face, I wept in secret, deploring not his, but my own hard fortune, in the loss of so great a friend and so near a kinsman. But Crito, no longer being able to contend with his grief, and to forbid his tears, rose up before me. And Apollodorus first breaking out into showers of tears, and then into cries,

howlings and lamentations, left no man from whom he extorted not tears in abundance ; Socrates himself only excepted : — who said, what do ye my friends ? truly I sent away the women for no other reason, but lest they should in this kind offend. For I have heard, that we ought to die with good men's gratulation : but recompose yourselves and resume your courage and resolution. Hearing this, we blushed with shame and suppressed our tears. But when he had walked awhile, and told us that his thighs were grown heavy and stupid ; he lay down upon his back : for so he who had given him the poison had directed him to do. Who, a little time after, returns, and feeling him, looked upon his legs and feet : then pinching his foot vehemently, he asked him if he felt it ? And when he said no, he again pinched his legs ; and turning to us, told us, that now Socrates was stiff with cold : and touching him, said he would die so soon as the poison came up to his heart ; for the parts about his heart were already grown stiff. Then Socrates, putting aside the garment wherewith he was

covered ; we owe, saith he, a cock to *Æsculapius* : but do ye pay him, and neglect not to do it. And these were his last words. It shall be done, saith *Crito* ; but see if you have any other command for us. To which he gave no answer : but soon after fainting he moved himself often, as if suffering convulsions. Then the servant uncovered him : and his eyes stood wide open ; which *Crito* perceiving he closed both his mouth and his eyes. This, *Echechrates*, was the end of our friend and familiar, a man, as we in truth affirm, of all whom we have by use and experience known, the wisest and most just.*
—*PLATO's Phædo. Old translation.*

* On the subject of the importance of the closing scene or last act of life, upon *Epaminondas* being asked whether *Chabrias*, *Iphicrates* or himself, deserved most to be esteemed ? replied, " You must first see us die, before that question can be answered." And *Erasmus*, after quoting a passage of the last discourse of *Socrates* to his friends, a little before drinking the fatal draught, when he said, " whether or no, God will approve of my actions I know not ; but this I am sure of, that I have at all times made it my endeavour to please Him, and I have a good

Democracy.

LYCURGUS being asked, why he, who in other respects appeared to be so zealous for the equal rights of men, did not make his Government democratical rather than oligarchical. "Go you" replied the legislator, "and try a Democracy in your own house." — PLUTARCH.

Dependence.

IN an arch each single stone, which, if severed from the rest, would be perhaps defenceless, is sufficiently secured by the solidity and entireness of the whole fabric of which it is a part. — *The Hon.* ROBERT BOYLE.

hope that this my endeavour will please Him;" was so much transported with these words of the divine philosopher, that he could scarcely forbear looking upon him as a saint and desiring his intercession, saying, "When I reflect on such a speech, pronounced by such a person, I can scarcely forbear crying out, Oh! holy Socrates, pray for us." — *Ed.*

2. DEPENDENCE goes somewhat against the grain of a generous mind ; and it is no wonder that it should do so, considering the unreasonable advantage which is often taken of the inequality of fortune.—JEREMY COLLIER.

Description v. Definition.

THE sort of definition, which is made up of a mere collection of the most remarkable parts or properties, is called an imperfect definition, or a description. Whereas the definition is called perfect, when it is composed of the essential difference, added to general nature or genus.—DR. ISAAC WATTS.

Desire.

DESIRE is the uneasiness a man finds in himself upon the absence of any thing, whose present enjoyment carries the idea of delight with it.—LOCKE.

Despair.

DESPAIR is the thought of the unattainableness of any good ; it works differently in men's minds, sometimes producing uneasiness or pain, sometimes rest and indolency.—LOCKE.


2. DESPAIR makes a despicable figure and is descended from a mean original. It is the offspring of fear, laziness and impatience. It argues a defect of spirit and resolution, and oftentimes of honesty too. After all, the exercise of this passion is so troublesome, that nothing but dint of evidence and demonstration should force it upon us. I would not despair unless I knew the irrevocable decree was past : saw my misfortune recorded in the Book of Fate, and signed and sealed by necessity.—JEREMY COLLIER.

Despise Nothing.

DESPISE not any man, and do not spurn any thing. For there is no man that hath not his hour, nor is there any thing that hath not its place.—RABBI BEN AZAI.

2. A CERTAIN man who was very much deformed saluted a Rabbi, saying, "Peace be unto thee." The Rabbi did not return the salutation; but said "Raca, how ugly this man is! perhaps all thy townsmen are as deformed as thou art." The other replied, "I do not know; but go thou and say to the *Workman* who made me, how ugly is this vessel which thou hast made." Upon which the Rabbi dismounted from his ass, knowing that he had sinned, and fell down on his face before the man he had despised, and said unto him, "Forgive me I beseech thee." But the deformed man answered, "I cannot forgive thee, until thou hast been to the *Workman* who formed me, and said, 'How ugly is this vessel which thou hast made.'"—TALMUD.

Despondency.

 believe a business impossible, is the way to make it so. How many feasible projects have miscarried through despondency, and been strangled in the birth, by a cowardly imagination.—JEREMY COLLIER.

2. THERE is no surer remedy for superstitious and desponding weakness, than first to govern ourselves by the best improvement of that Reason which *Providence* has given us for a guide; and then, when we have done our own parts, to commit all cheerfully for the rest, to the good pleasure of Heaven with trust and resignation.—L'ESTRANGE.

3. SOME persons depress their own minds, despond at the first difficulty; and conclude that making any progress in knowledge, farther than serves their ordinary business, is above their capacities.—LOCKE.

Detraction.


DOTH a man reproach thee for being proud or ill-natured, envious or conceited, ignorant or detrac-tive? consider with thyself whether his reproaches are true. If they are not, consider that thou art not the person whom he reproaches, but that he reviles an imaginary being, and perhaps loves what thou really art, although he hates what thou appearest to be. If his reproaches are true, if thou art the envious, ill-natured man he takes thee for, give thyself another turn, become mild, affable and obliging, and his reproaches of thee naturally cease. His reproaches may indeed continue, but thou art no longer the person he reproaches.—**EPICETUS.**

2. IF Detraction could invite us, discretion surely would contain us from any derogatory intention.—**SIR THOMAS BROWNE.**


3. IF Detraction were a new thing to me, I might not be displeased with the suppression of the first libel that should abuse me; but since there are enough of them to make a

small library, I am secretly pleased to see the number increased, and take a delight in raising of the stones that envy hath cast at me without doing me any harm.—DE BALZAC.


Devisers.

HE Devisers of useful inventions, the authors of wholesome laws, as were the Philosophers of ancient times, were honoured as the Fathers and Prophets of their country.—GREW.

Dialectics.


HOSE dialectical subtleties, that the schoolmen employ, more declare the wit of him that useth them, than increase the knowledge of sober lovers of Truth.—*The Hon.* ROBERT BOYLE.

Discretion.


 HERE is no talent so useful towards rising in the world, or which puts men more out of the reach of fortune, than discretion, a species of lower prudence.—SWIFT.

2. WITHOUT discretion people may be overlaid with unreasonable affection, and choked with too much nourishment. — JEREMY COLLIER.


Discussion.

 RUTH cannot be found without some labour and intention of the mind, and the thoughts dwelling a considerable time upon the survey and discussion of each particular. — DR. SOUTH.


Disputation.

ONSIDER what the learning of disputation is, and how they are employed for the advantage of themselves or others, whose business, is only the vain ostentation of sounds.
—LOCKE.

Disimulation.

ISSIMULATION is but a faint kind of policy; for it asketh a strong wit, and a strong heart, to know when to tell truth and to do it.—LORD BACON.

The Drama.

Y the dramatic art could the men of former times, as the living can now, learn the manifold changes of fortune, the great diversities of character and the events of life. A living historical image of all the virtues and of all

the vices was thus brought before the ancients, that they might strive after the one and avoid the other. The dramatist was a teacher of all the virtues, inasmuch as he brought the images of the bad upon the theatre, not that men might form their minds on such a model, but that they might learn to shun them. He acted a feigned part, yet, as a teacher, he represented the truth. — EUSTATHIUS, *Archbishop of Thessalonica*, 1190.


2. IN the Greek poets, as also in Plautus, the œconomy of poems is better observed than in Terence, who thought the sole grace and virtue of their fable, the sticking in of sentences, as ours do the forcing in of jests. — BEN JONSON.

Dryden on Homer and Chaucer.



AS CHAUCER is the father of English Poetry, so I hold him in the same degree of veneration as the Grecians held HOMER, or the Romans VIRGIL.

Duelling.

 fight a duel is a thing that all governments are bound to restrain with the highest severity. It is a consociation of many the worst acts that a person, ordinarily, can be guilty of. It is a want of charity, of justice, of humility, of trust in God's providence ; and is therefore pride and murder and injustice and infinite unreasonableness ; nothing of a Christian, nothing of excuse, nothing of honour in it, if GOD and wise men be admitted Judges of the List.—JEREMY TAYLOR.

2. **DUELING** is a most dishonourable practice ; for when you have given the best proof of your sufficiency and killed your man, you are seized by the hands of Justice, treated like an assassin, and condemned to die with circumstances of ignominy. You are not indicted for acquitting yourselves like gentlemen, but for disturbing the peace and murdering the King's subjects. Now the law never loads a man with reproaches, nor punishes him thus coarsely, for doing a handsome action.—JEREMY COLLIER.

Education.


EDUCATION and instruction are the means, the one by use, the other by precept, to make our natural faculties of reason, both the better and the sooner to judge rightly between truth and error, good and evil. — DR. HOOKER.

Emulation.

EMULATION is a handsome passion; it is enterprizing but just withal. It keeps a man within the terms of honour and makes the contest for glory just and generous. He strives to excel, but it is by raising himself, not by depressing others. — JEREMY COLLIER.

2. ARISTOTLE allows that some emulation may be good and may be found in some good men; yet envy he utterly condemns, as wicked in itself, and only to be found in wicked minds. — DR. SPRATT.

Ends of Language.

 HE ends of language are, first, to make known one man's thoughts to another; secondly, to do it with ease and quickness; and thirdly, thereby to convey the knowledge of things. When language fails in any of these requisites, it is abused or deficient. He who in conversation uses the words of any language without distinct ideas in his mind to which he applies them, only utters sounds without signification, and is in reality no more advanced in knowledge than he would be in learning, who had in his library the catalogues of books, without possessing the books themselves. He who has complex ideas without particular names for them, is embarrassed in his conversation for want of proper terms to communicate his complex ideas, which he is therefore forced to make known by a detail of the simple ones which compose them: and thus is frequently compelled to use twenty words to express what another more fluent and ready man signifies

by one. He who annexes not constantly the same word to the same idea, but uses the same word sometimes in one and sometimes in another signification, ought to pass in conversation for as fair and candid a man as he does in the market, who sells several things by the same name.—LOCKE.

Ends of Man.

WERE a man designed only, like a fly, to buzz about here for a time, sucking in the air and licking the dew, then soon to vanish back into nothing, or to be transformed into worms; how sorry and despicable a thing were he? And such without Religion we should be. But it supplieth us with business of a most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and to cleanse our hearts from all corrupt affections; to curb our brutish appetites, to tame our wild passions, to correct our perverse incli-


nations, to conform the dispositions of our soul, and the actions of our life to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God and aiming at the resemblance of his perfections; upon obtaining a friendship and maintaining a correspondence with the High and Holy One; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquist of joy and glory everlasting.—DR. ISAAC BARROW.

The End of Pleasure.




THE end of pleasure is to support the offices of life, to relieve the fatigues of business, to reward a regular action and to encourage the continuance.—JEREMY COLLIER.

English History.

F an Englishman has no knowledge of those kings that filled the thrones of Persia ; if his memory is not embarrassed with that infinite number of Popes that ruled the Church, we are ready to excuse him. But we shall hardly have the same indulgence for him, if he be a stranger to the origin of Parliaments, to the customs of his country and to the different lines of kings who have reigned in England.—FREDERIC THE GREAT.

The English People.

HE English are the most free people that ever were upon earth. England, of all the nations in the world, is that which has known how to make the most (all at the same time) of those three great things, Religion, Commerce and Liberty.—DE MONTESQUIEU.

2. THE English Government, which I have investigated on the spot, appears to me,

in spite of its defects, a model for those nations that were desirous to change their governments. The work of M. DE LOLME, which is an ingenious panegyric upon this excellent Constitution, was at that time in the hands only of the learned few. It ought to have been made known to my countrymen; for to make it known was to make it beloved.—BRISSOT.

3. HAPPY Constitution! which the people who possess it did not suddenly attain; it has cost them rivers of blood, but they have not purchased it too dear.—VATTEL.

Envy.



ENVY is an ill-natured vice, and is made up of meanness and malice. It wishes the force of goodness restrained and the measure of happiness abated. It laments over prosperity and sickens at the sight of health. It oftentimes wants spirit as well as good nature.—JEREMY COLLIER.

2. ENVY is of all others the most ungra-

tifying and disconsolate passion. There is power for ambition, pleasure for luxury and pelf even for covetousness ; but envy gets no reward but vexation.—*Ibid.*

Esteem.



ESTEEM generally rises upon the degrees of satisfaction ; and that which is best to us, we are apt to think is best in itself also.—*Ibid.*

Evangelic Religion.



WHAT evangelic religion is, is told in two words ; Faith and Charity, or, Belief and Practice.—MILTON.

Every man has his price.



HE (the tempter) hath apples to cozen children and gold for men, the kingdoms of the world for the ambition of princes and the vanities of the world for the intemperate. He hath

discourses and fair-spoken principles, to abuse the pretenders to Reason, and he hath common prejudices for the more vulgar understandings.—JEREMY TAYLOR.

Evidence.

THERE are books extant, which we must needs allow of as proper evidence; even the mighty volumes of visible nature and the everlasting tables of right reason. — DR. BENTLEY.

Evidence of Christianity.

HAVING some leisure and more curiosity, I employed them both in resolving a question which seemed to me of some importance — whether Christianity was really an imposture, or whether it is what it pretends to be, a Revelation communicated to mankind by the interposition of supernatural Power? On a candid enquiry, I soon found that the first


was an absolute impossibility; and that its pretensions to the latter were founded on the most solid grounds. In the further pursuit of my examination, I perceived at every step new lights arising, and some of the brightest from parts of it the most obscure, but productive of the clearest proofs; because equally beyond the power of human artifice to invent and human reason to discover. These arguments, which have convinced me of the divine origin of this Religion, I have put together in as clear and concise a manner as I was able, thinking they might have the same effect upon others; and being of opinion, that if there were a few more good Christians in the world, it would be beneficial to themselves, and by no means detrimental to the public.—SOAME JENYNS.

2. CHRISTIANITY came into the world with the greatest simplicity of thought and language, as well as of life and manners; holding forth nothing but piety, charity and humility, with the belief of the Messiah and his kingdom.—SIR WILLIAM TEMPLE.

3. UNREASONABLE it is to expect the

same kind of proof and evidence, for every thing, which we have for some things.—
ARCHBISHOP TILLOTSON.

Examples.

VERY man should propound to himself the example of a wise and virtuous personage; as Cato, or Socrates, or Brutus; and by a fiction of imagination to suppose him present as a witness, and really to take his life as the direction of all our actions.—SENECA.

2. EXAMPLE is a motive of very prevailing force on the actions of men.—ROGERS.

3. It is a thing to be wished, that every one would study the life of some great man distinguished by employments, to which he may be destined by Providence.—DU FRESNOY.

Excellence.

EXCELLENCE is never granted to man, but as the reward of labour. It argues indeed no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advances, which, like the hand of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.—SIR JOSHUA REYNOLDS.

Excess.

GOODNESS answers to the theological virtue Charity, and admits no excess, but error. The desire of power in excess caused the Angels to fall; the desire of knowledge in excess caused man to fall; but in Charity there is no excess, neither can Angel or man come in danger by it.—LORD BACON.

2. THERE will be need of temperance in diet; for the body, once heavy with excess and surfeits, hangs plummets on all the nobler parts.—DR. DONNE.

Eye of a Painter.

IT is true that other people may see as well as a Painter, but not with such eyes. A man is taught to see as well as to dance; and the beauties of nature open themselves to our sight by little and little, after a long practice in the art of seeing. A judicious well instructed eye sees a wonderful beauty in the shapes and colours of the commonest things and what are comparatively inconsiderable.—JONATHAN RICHARDSON.

Faith.

FAITH is an entire dependence upon the truth, the power, the justice and the mercy of God; which dependence will certainly incline us to obey him in all things.—SWIFT.

2. TRUE virtue being united to the Heavenly grace of FAITH, makes up the highest human perfection.—MILTON.

3. IF GOD continually revealed himself to

men, FAITH could have no value, as we could not help believing; and if HE never revealed himself, there could hardly be such a thing as faith.—PASCAL.

False Conclusions.




FROM fallacious foundations and misapprehended mediums, men erect conclusions no way inferible from the premises.—SIR THOMAS BROWNE.

Farce.




FARCE is that in Poetry, which grotesque (*caricature*) is in Painting. The persons and actions of a Farce are all unnatural and the manners false; that is, inconsistent with the characters of mankind; and grotesque painting is the just resemblance of this.—DRYDEN.

Fate.

 HE forbearance of God allows demons still to afflict the virtuous, like the poisoned Socrates, and bestow prosperity on the vicious, like Epicurus and Sardanapalus. This must not be ascribed to Fate, as the Stoics do, for Fate would destroy volition ; but angels and men have Free-will, may do right or wrong, therefore the wrong-doer will be punished at last. The very Stoics inculcate moral precepts, which implies Free-will in the disciples.—JUSTIN MARTYR.

Felicity of Man.

 O conspicuous and refulgent a truth is that of God's being the author of Man's felicity, that the dispute is not so much the matter of the thing, as concerning the manner of it.—The
HON. ROBERT BOYLE.

Fellowship.

GOD having designed man for a sociable creature, made him not only with an inclination and under the necessity to have fellowship with those of his own kind, but furnished him also with language, which was to be the great instrument and cementer of society.—
LOCKE.

Female Rhymes.

DOUBLE rhymes are so called, because in French, from which the term is taken, they end in *e* weak or feminine. These rhymes are female :

Th' excess of heat is but a fable;
We know the torrid zone is now found habitable.
COWLEY.

2. FEMALE rhymes are in use with the Italians in every line, with the Spaniards promiscuously, and with the French alternately; as appears from the *Alarique*, the *Pucelle*, or any of their later poems.—DRYDEN.

Fickleness.

INSTABILITY of temper ought to be checked when it disposes men to wander from one scheme to another; since such a fickleness cannot but be attended with fatal consequences.—ADDISON.

Fiction.

FICTION is the essence of Poetry, as well as of painting; there is a resemblance in one, of human bodies, things and actions, which are not real; and in the other of a true story by a fiction.—DRYDEN.

The Firmament.

THE ALMIGHTY whose hieroglyphical characters are the unnumbered stars, sun and moon, written on these large volumes of the firmament.—SIR WALTER RALEIGH.


2. WHAT an immeasurable space is the Firmament, wherein a great number of stars are seen with our naked eye, and many more discovered with our glasses.—DERHAM'S *Astro-Theology*.

3. LET us cast our eyes up to the Firmament, where the rich handy-work of God presents itself to our sight, and ask ourselves some such questions as these. What power built over our heads this vast magnificent arch, and spread out the Heavens like a curtain? Who garnished these Heavens with such a variety of shining objects, a thousand and ten thousand times ten thousand different stars, new suns, new moons, new worlds, in comparison with which, this earth of ours is but a point, all regular in their motions and swimming in their liquid ether? Who painted the clouds with such a variety of colours, and in such diversity of shades and figures, as is not in the power of the finest pencil to emulate? Who formed the sun of such a determinate size and placed it at such a convenient distance, as not to annoy, but only to refresh us, and nourish the ground


with its kindly warmth? If it were larger, it would set the earth on fire; if less, it would leave it frozen; if it were nearer to us, we should be scorched to death; if farther from us we should not be able to live for want of heat. Who then hath made it so commodious a tabernacle, (I speak with the Scriptures and according to the common notion) out of which it cometh forth, every morning, like a bridegroom out of his chamber, and rejoiceth as a giant to run his course? For so many ages past it never failed rising at its appointed time, nor once missed sending out the dawn to proclaim its approach. But at whose voice does it arise, and by whose hand is it directed in its diurnal and annual course, to give us the blessed vicissitudes of day and night, and the regular successions of different seasons? That it should always proceed in the same straight path, and never once be known to step aside; that it should turn at a certain determinate point, and not go forward in a space, where there is nothing to obstruct it; that it should traverse the same path back again,

in the same constant and regular pace, to bring on the seasons by gradual advances ; that the moon should supply the office of the sun, and appear, at set times, to illuminate the air and give a vicarious light when its brother is gone to carry the day into the other hemisphere ; that it should procure, or at least regulate the fluxes and refluxes of the sea, whereby the water is kept in constant motion, and so preserved from putrefaction, and accommodated to man's manifold conveniences, besides the business of fishing and the use of navigation. In a word, that the rest of the planets, and all the innumerable host of heavenly bodies should perform their courses and revolutions with so much certainty and exactness as never once to fail, but, for almost these six thousand years, come constantly to the same period, in the hundredth part of a minute ; is a clear and incontestable proof of a Divine Architect, and of that counsel and wisdom wherewith HE rules and directs the universe.—
STACKHOUSE.

Flatterers.


OME praises proceed merely of flattery ; and if he be an ordinary flatterer, he will have certain common attributes which may serve every man. If he be a cunning flatterer, he will follow the arch-flatterer which is a man's self. But if he be an impudent flatterer, look wherein a man is conscious to himself that he is most defective, and is most out of countenance in himself, that will the flatterer entitle him to, perforce.—LORD BACON.

Flattery.


LATTERY is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his vanity, and drives him to a doting upon his own person.—JEREMY COLLIER.

2. WHEN I tell him he hates flattery,
He says he does ; being then most flatter'd.
—SHAKSPEARE.


Fluency of Speech.

HE common fluency of speech in many men and most women, is owing to a scarcity of matter and a scarcity of words ; for whoever is a master of language and hath a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both.—SWIFT.


Food for the Mind.

HE mind requires not, like an earthen vessel, to be kept full ; convenient food and aliment only, will inflame it with a desire of knowledge and an ardent love of truth.—PLUTARCH.

Forefight.


IFFICULTIES and temptations will be more easily borne or avoided, if, with prudent forecast, we arm ourselves against them.—ROGERS.

Formalities.

EREMONIES are not to be omitted to strangers and persons of formal natures ; but the exalting them above the mean is not only tedious, but doth diminish the credit of him that speaks.—LORD BACON.

2. It is a ridiculous thing and fit for a satire, to persons of judgment, to see what shifts formalists have, and what prospectives to make superficies to seem a body that hath depth and bulk.—*Ibid.*


Fortitude.

ORTITUDE is the guard and support of the other virtues ; and without courage a man will scarce keep steady to his duty, and fill up the character of a truly worthy man. — LOCKE.


2. FORTITUDE implies a firmness and strength of mind, that enables us to do and suffer as we ought. It rises upon an oppo-

sition, and, like a river, swells the higher for having its course stopped. — JEREMY COLLIER.


Free Trade.

LL restrictions on Trade are naught; and no company whatever, whether they trade in a joint-stock, or under regulations, can be for public good, except it may be easy for all or any of his Majesty's subjects to be admitted into them at any time for a very inconsiderable sum. — SIR J. CHILD.

Free-will.

E have a power to suspend the prosecution of this or that desire; this seems to me the source of all liberty; in this seems to consist that which is improperly called Free-will. — LOCKE.


Friends and Enemies.

E that has no friend and no enemy is one of the vulgar, and without talents, power or energy.—LAVATER.

2. A FRIENDSHIP that makes the least noise is very often the most useful ; for which reason I should prefer a prudent friend to a zealous one.—ADDISON.

3. A MAN that is fit to make a friend of, must have conduct to manage the engagement, and resolution to maintain it. He must use freedom without roughness, and oblige without design. Cowardice will betray friendship, and covetousness will starve it. Folly will be nauseous, passion is apt to ruffle, and pride will fly out into contumely and neglect.—JEREMY COLLIER.

Friendship.

RIENDSHIP is composed of a single soul inhabiting two bodies.—ARISTOTLE.

2. FRIENDSHIP improves hap-

pinefs and abates misery, by the doubling of our joy and the dividing of our grief. — **CICERO.**

3. **THERE** is nothing so agreeable to nature or so convenient to our affairs, whether in prosperity or adversity, as Friendship. — *Ibid.*

4. **FRIENDSHIP** is a strong and habitual inclination in two persons to promote the good and happiness of each other. — **ADDISON.**

5. **FRIENDSHIP** is one of those few things that are the better for wearing. Alphonfus the wise, king of Aragon, tells us that all the acquisitions and pursuits of men, excepting four, were but baubles :—namely, old wood to burn, old wine to drink, old books to read, and old friends to converse with.—**JEREMY COLLIER.**

6. A **TRUE FRIEND** is distinguished in the crisis of hazard and necessity ; when the gallantry of his aid may show the worth of his soul and the loyalty of his heart. — **ENNIUS.**

7. It has been a difficult question, whe-

ther new friends are ever to be preferred to old ones ; as it is usual to esteem young horses above those worn with years and service. A doubt unworthy of a man, for we ought not to be satiated with Friendship as with other things.—CICERO.

8. IF thou wouldest get a Friend, prove him, and be not hasty to credit him : for some man is a friend for his own occasion, and will not abide in the day of thy trouble. Some friend is a companion at the table, but will not continue in the day of thy affliction. A faithful friend is a strong defence, and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life ; and they that fear the Lord shall find him. Forsake not an old friend, for the new is not comparable to him : a new friend is as new wine ; when it is old thou shalt drink it with pleasure.—JESUS BEN SIRACH.

God's Creatures.

WERE it not strange if God should have made such store of glorious creatures on earth, and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in his own service.—HOOKER.

2. **WHOEVER** imagines that the wonderful order and incredible constancy of the heavenly bodies and their motions, whereon the preservation and welfare of all things depend, is not governed by an intelligent Being, is destitute of understanding. For shall we, when we see an artificial engine, a sphere or dial for instance, acknowledge at first sight, that it is the work of art and understanding; and yet, when we behold the Heavens moved and whirled about with incredible velocity, constantly finishing their annual vicissitude, make any doubt, that these are the performances not only of reason, but of a certain excellent and Divine reason.—CICERO.

3. **I WONDER** much at the boldness with which some persons endeavour to demon-

strate to the unbelieving, the existence of God, from the works of nature. I would not so much wonder at this attempt if they addressed themselves to the believing ; for to them, who have a living faith in the heart, every thing that *is*, manifestly appears as the work of the God whom they adore. But it is very different with those in whom this living light is extinct and sought to be revived — those destitute of faith and grace, who, while searching with all their light, all they see in nature, which might lead them to the knowledge of God, yet find, only, obscurity and darkness. To say to such that they have only to behold the least of the things which surround them, and they will find God revealed therein, as at once a proof of this great and important truth ; to point to the course of the moon or the planets, and profess thus to have accomplished its demonstration, is truly to afford them ground for believing that the evidences of our Religion are very weak, and I am assured from reason and experience, that nothing is more fitted to inspire them with contempt of those evidences.—PASCAL.


A Good Man.

HE is a good man who grieves rather for him that injures him, than for his own suffering; who prays for him that wrongs him, forgiving all his faults; who sooner shows mercy than anger; who offers violence to his appetite, in all things endeavouring to subdue the flesh to the spirit. This is an excellent abbreviation of the whole duty of a Christian. — JEREMY TAYLOR.

A Good Name.


HERE are three crowns; the crown of the law, the crown of the priesthood, and the crown of royalty: but the crown of a good name is superior to them all. — TALMUD *Tr. Aboth.*

Goodness.

OODNESS is generous and diffusive; it is largeness of mind and sweetness of temper — balsam in the blood, and justice sublimated to a richer spirit.—JEREMY COLLIER.

2. IF for any thing he loved greatness, it was because therein he might exercise his goodness.—SIR PHILIP SIDNEY.

Good Intentions.

SAD principle, pregnant with sin and fruitful in monsters is a weak pretence, which unwary and credulous persons take as a ground for their confidence and incorrigible pursuance of their courses; that they have a good meaning, that they intend sometimes well and sometimes not ill, and this shall be sufficient to sanctify their actions and to hallow their sin. And this is of worse malice, when Religion is the colour for a war; and the preservation of Faith made the warrant for

destruction of Charity ; and a zeal for God, made the false light to lead us to disobedience to man ; and hatred of Idolatry is the huissier of Sacrilege ; and the destruction of Superstition, the introducer of Prophaneness ; and Reformation made the colour for a Schism ; and Liberty of conscience the way to a bold and saucy Heresy :—for the end may indeed hallow an indifferent action, but can never make straight a crooked and irregular.—JEREMY TAYLOR.

Goodness of God.



Consider God as the Governor of the world, in the light wherein we ordinarily behold him, is that which gives us the clearest conception we can entertain of him, which best answers all useful purposes ; and has this peculiar advantage, that it represents his Goodness, the attribute we are most interested with, in the fairest colours, as attentive to produce all the happiness possible for his creatures in the nature and constitution of

things. This, when well inculcated, satisfies the minds of the Vulgar, and would satisfy the minds of the Speculative too, if they would abstain from idle questions concerning Creation, and forbear to ask why things are not otherwise constituted, so that more happiness might have been produced, than is now possible. For if we survey so much of nature as lies within the reach of our observation and reason, we shall find there is a balance of Good, sufficient to content any reasonable man.—SEARCH.

Government.




HERE seems to be but two general kinds of Government in the world; the one exercised according to the arbitrary commands and will of some single person; and the other according to certain orders and laws introduced by agreement or custom, and not to be changed without the consent of many. — SIR WILLIAM TEMPLE.

2. WERE every one permitted to carve

out his own satisfaction, people would be apt to pursue the injury too close, and strike immediately on receiving the blow. They would often do themselves right at the first smart of an affront, when the provocation was fresh and the anguish most stinging. Passing too eagerly upon a provocation, loses the guard and lays open the body : calmness and leisure and deliberation do the business much better.—JEREMY COLLIER.

3. WHEN any one person or body of men, seize into their hands the power in the last resort, there is properly no longer a Government ; but what Aristotle and his followers call the abuse and corruption of one.—SWIFT.

Gray's Opinion of Tacitus.

 MAN who could join the brilliancy of wit and concise sententiousness peculiar to that age,* with the truth and gravity of better times, and the deep reflection and good sense of the moderns, cannot choose but have

* The Post-Augustan.

something to strike you. Yet what I admire in him, † above all this, is his detestation of tyranny and the high spirit of liberty, that every now and then breaks out, as it were, whether he would or no. I remember a sentence in his *Agricola*, that, concise as it is, I always admired, for saying so much in a little compass. He speaks of Domitian, who upon seeing the last will of *Agricola*, wherein he had made him co-heir with his wife and daughter, “*Satis constabat lætatem velut honore judicioque; tam cæca et corrupta mens assiduis adulationibus erat, ut nesciret a bono patre non scribi hæredem, nisi malum principem.*”—GRAY’s *Letters to West*.

Greatness.

WE can have no positive idea of any space or duration, which is not made up of and commensurate to repeated numbers of feet or yards

† Tacitus.

or days or years, and whereby we judge of the greatness of these sort of quantities. — LOCKE.

2. IN her every thing was goodly and stately ; yet so that it might seem, that great-mindedness was but the ancient-bearer to the humbleness.—SIR PHILIP SIDNEY.

3. A GREAT man is affable in his conversation, generous in his temper, and immovable in what he has maturely resolved upon. And as prosperity does not make him haughty and imperious, so neither does adversity sink him into meanness and dejection : for if ever he shows more spirit than ordinary, it is when he is ill-used, and the world is frowning upon him. In short, he is equally removed from the extremes of servility and pride, and scorns either to trample on a worm, or cringe to an Emperor. — JEREMY COLLIER.

Hereditary Fame.


REAT actions in which we had no share, cannot properly be any part of our commendation, especially if we want abilities to imitate them. It is a sign that a man is very poor when he has nothing of his own to appear in, but is forced to patch up his figure with the relics of the dead, and rife tombstones and monuments for reputation. If a man could bequeath his virtues by will, and settle his sense and learning and resolutions upon his children, as certainly as he can his lands, a brave ancestor would be a mighty privilege.—JEREMY COLLIER.

2. THE second natural division of power, is of such men, who have acquired large possessions and, consequently, dependencies; or descend from ancestors, who have left them great inheritances, together with an hereditary authority and title; these persons usually unite in thoughts and opinions. Thus commences a great Council or Senate of

Nobles, for the weighty affairs of the nation.
—SWIFT.

3. IN the founders of great families, titles or attributes of honour are generally correspondent with the virtues of the person to whom they are applied; but in their descendants they are too often the marks rather of grandeur than of merit. The stamp and denomination still continues, but the intrinsic value is frequently lost.—ADDISON.


Heresy.

OR my own part, I adhere to the Holy Scriptures alone—I follow no other heresy or sect. I had not even read any of the works of heretics so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I agree with St.


Paul,* “that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets:” to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the Christian belief, together with all *implicit faith*, as it is called, I, in common with the whole Protestant Church, refuse to recognize. With good and religious reason, therefore, all Protestant Churches with one consent, and particularly the Church of England, in her thirty-nine articles, Article 6th, 19th, 20th, 21st, and elsewhere, maintain these two points, as the main principles of true religion; that the rule of true religion is the Word of God only: and that this faith ought not to be an implicit faith, that is to believe, though as the Church believes, against or without express authority of Scripture.—
MILTON.

* Acts xxiv. 14.

Heroes.

T were well if there were fewer Heroes ; for I scarcely ever heard of any, excepting Hercules, but did more mischief than good. These overgrown mortals commonly use their will with their right hand, and their reason with their left. Their pride is their title, and their power puts them in possession. Their pomp is furnished from rapine, and their scarlet is dyed with human blood. If wrecks and ruins and desolation of kingdoms are marks of greatness, why do we not worship a tempest, and erect a statue to the plague? A panegyric upon an earthquake is every jot as reasonable, as upon such conquests as these.—JEREMY COLLIER.

Hesiod's Theogony.

HE fables of Homer I value not—their beginning and end is woman. The theogony of Hesiod is no better. Saturn usurps the throne

of his father, and Jupiter does the same by Saturn, and divides the empire of the universe with Neptune and Pluto. Pluto ravishes Proserpina, and Neptune Melanippa and the Nereids, and Jupiter Antiope, as a satyr, Danae as gold, Europa as a bull, and Leda as a swan; and Semele and Ganymede prove his impurity and wake the jealousy of his wife. Apollo the prophet was a liar, Minerva a virago, Bacchus effeminate, and Venus a courtesan. Read over to Jupiter the laws against disrespect to parents and against adultery; to Minerva and Diana, those describing female duties to females, to Bacchus those for men. Look at Hercules and his labours and his loves and his being shamefully* whipped by Lyde, and his death by his own hand. Vulcan's well-grounded jealousy too, shows what these gods were.

JUSTIN MARTYR.

* “κατὰ γλοῦτῶν τυπτόμενος.”—HES.


Hollow Church-Papists.

OLLOW Church-papists are like the roots of nettles, which themselves sting not ; but bear all the stinging leaves.—LORD BACON.


Hollowness.

EOPLE young and raw and soft-natured, think it an easy thing to gain love ; and reckon their own friendship a sure price of any man's : but when experience shall have shown them the hardness of most hearts, the hollowness of others, and the baseness and ingratitude of almost all, they will then find that a true friend is the gift of God, and that He only who made hearts can unite them.—DR. SOUTH.

Home.

OMETHING like Home, that is not home, is to be desired ; it is to be found in the house of a friend.—SIR WILLIAM TEMPLE.

Homer's Religion.

T gives us pleasure to trace in Homer the important doctrine of a supreme God, a Providence, a free agency in man supposed to be consistent with fate or destiny ; a difference between moral good and evil, inferior gods or angels, some favourable to men, others malevolent ; and the immortality of the soul. But it gives us pain to find these notions so miserably corrupted, that they must have had a very weak influence to excite men to virtue and to deter them from vice.—DR. JORTIN.

2. The Grecian poets are censurable because of their ridiculous Theogonies. Homer, for instance, ascribing the origin of the gods to water, making them arbiters of war :

Jupiter guilty of perjury, a helpless tool in the hands of Fate, unable to defend himself on a memorable occasion from outrage by the other gods, given to many impure loves. Mars, Venus, Juno and Pluto wounded by mortals, and the god of war once bound by giants for thirteen months ; the gods, too, all at variance with each other.—JUSTIN MARTYR.

Homonyma v. Synonyma.




S words signifying the same thing are called synonymous, so equivocal words, or those which signify several things, are called homonymous or ambiguous ; and when persons use such ambiguous words with a design to deceive, it is called equivocation. When two or more words signify the same thing, as wave and billow, mead and meadow, they are usually called synonymous words.—DR. ISAAC WATTS.

2. WISDOM and understanding are synonymous words ; they consist of two proposi-

tions, which are not distinct in sense, but one and the same thing variously expressed.—
ARCHBISHOP TILLOTSON.

Honour.

 O man of honour, as that word is usually understood, did ever pretend, that his honour compelled him to be chaste or temperate, to pay his creditors, to be useful to his country, to do good to mankind, to endeavour to be wise or learned, to regard his word, his promise, or his oath; or if he hath any of these virtues, they were never learned in the catechism of honour; which contains but two precepts; the punctual payment of debts contracted at play, and the right understanding of the several degrees of an affront, in order to avenge it by the death of an adversary.—SWIFT.

2. IF I may defend my life with the sword, or with any thing which nature and the laws forbid not, why not also mine honour, which is as dear as my life? For to be

reputed a coward and one that will take affronts, is to be miserable and scorned, and to invite all insolent persons to do me injuries. May it not be permitted to fight for mine honour and to wipe off the stains of my reputation? Honour is as dear as life, and sometimes dearer. To this I have many things to say; for that which men in this question call *honour*, is nothing but a reputation among persons vain, unchristian, empty and ignorant, who count that the standard of honour, which is the instrument of reprobation, as if to be a Gentleman were not to be a Christian. They that have built their reputation upon such societies must take new estimates of it, according to the wine, or fancy, or custom, or some great fighting person shall determine it; and whatsoever invites a quarrel is a rule of honour. But it is a sad consideration to remember, that it is accounted honour not to recede from anything we have said or done; it is honour not to take the lie, but it is not dishonourable to tell a lie, but to be told so, and not to kill him that says so. A mistress's favour, an

idle discourse, a jest, a jealousy, a health, a gaiety, any thing, must engage two lives in hazard, two souls in ruin, or else they are dishonoured.—JEREMY TAYLOR.

3. A MAN is an ill husband of his honour, that entereth into any action, the failing wherein may disgrace him more than the carrying of it through can honour him.—LORD BACON.

4. A MAN OF HONOUR will rather starve than be false to a solemn engagement.—JEREMY COLLIER.

5. NUMBERS engage their lives and labours, some to heap together a little dirt that shall bury them in the end; others to gain an honour, that at best can be celebrated but by an inconsiderable part of the world, and is envied and calumniated by more than it is truly given.—ARCHBISHOP WAKE.


6. TIMOGENES would smile at a man's jest who ridiculed his Maker, and at the same time run a man through the body that spoke ill of his friend. He would scorn to betray a secret, that was intrusted to him, though the fate of his country depended upon the

discovery of it. Timogenes took away the life of a young man in a duel, for having spoken ill of a lady whom he chose to consider under his protection, but afterwards abandoned to want and ignominy. To close his character, Timogenes, after having ruined several poor tradesmen's families, who had trusted him, sold his estate, on pretence of satisfying his creditors ; but like a *man of honour*, disposed of all the money in paying off his play debts, or, to speak in his own language, his *debts of honour*.—ADDISON.


Hope.

HOPE is a vigorous principle ; it is furnished with light and heat to advise and execute. It sets the head and heart to work, and animates a man to do his utmost. And thus by perpetually pushing and assurance, it puts a difficulty out of countenance, and makes a seeming impossibility give way.—JEREMY COLLIER.

Human Life.

UMAN life is like a game at dice ; where we ought not to throw for what is most commodious to us, but to be content with our casts, let them be never so unfortunate.—PLATO.

Human Nature.

HE best and most excellent of the old lawgivers and philosophers among the Greeks had an alloy of viciousness, and could not be exemplary all over. Some were noted for flatterers, as Plato and Aristippus ; some for incontinency, as Aristotle, Epicurus, Zeno, Theognis, Plato and Aristippus again ; and Socrates, whom their Oracle affirmed to be the wisest and most perfect man, yet was noted for extreme intemperance both in words and actions. And those Romans who were offered to them for *examples, although

* See EXAMPLE.

they were great in reputation yet they had also great vices. Brutus dipped his hand in the blood of Cæsar his Prince, and father by love, endearments and adoption. And Cato was but a wise man all day, for at night he was used to drink too liberally ; and both he and Socrates did give their wives unto their friends. The Philosopher and the Censor were procurers of their wives unchastity :—and yet these were the best among the Gentiles.—JEREMY TAYLOR.

2. THE writings of the Grecian poets are monuments of human passion and folly. Agamemnon, to redeem the worthless wife of his brother, carried off by a paltry shepherd, consents that his own daughter should be put to death : quarrels with Achilles about another silly woman : while the great hero himself, the conqueror of Troy, in his turn becomes captive to Polyxena.—JUSTIN MARTYR.

3. What is this life but a circulation of little mean actions ? We lie down and rise again, dress and undress, feed and grow hungry, work or play, and are weary ; and then

we lie down again and the circle returns.—
BISHOP BURNETT.

Humility.

HUMILITY is the Hall-mark of Wisdom. Socrates, whom the Oracle, that is, the united opinion of the world in which he moved, pronounced to be the wisest man, was content with the title of a lover rather than a professor of wisdom.—JEREMY COLLIER.

2. HUMILITY is truth, and Pride a lie; the one glorifies God, the other dishonours him. Humility makes men to be like angels, Pride makes angels to become devils. Pride is folly, Humility is the temper of a holy spirit and excellent wisdom. Humility is the way to glory, Pride to ruin and confusion; Humility makes saints on earth, Pride undoes them. Humility beatifies the Saints in Heaven, and the Elders lay down their crowns at the foot of the throne; Pride disgraces a man among all the societies on earth. God loves the one, and Satan solicits

the cause of the other.—JEREMY TAYLOR.

3. He saw a cottage with a double coach-house,

A cottage of gentility ;

And the Devil did grin, for his darling sin

Is *Pride* that apes *Humility*.

COLERIDGE.

4. HUMILITY does not make us either servile or insensible ; it does not oblige us to be ridden at the pleasure of every coxcomb. We may show our dislike of an imperious humour, as well as of any other foolish action ; both for the benefit of others, and in vindication of our own rights.—JEREMY COLLIER.

5. LET every one in his own station exercise himself in goodness, the true genuflection is *internal* humility. Instead of many genuflections, be skilled only in manifold virtues. In God's sight this will not be of less value than genuflections ; for to proceed in a manner well pleasing to Him is more in harmony with nature, and more suited to active life than bowing the knee.—ARCHBISHOP EUSTATHIUS.

Hypocrites.

HOLD it better to appear as a drunkard than to pretend to fast ; I know not whether any one can so detest hypocrisy and hypocrites as I do ; more especially the assumed sanctity of the monks. Such persons are an untruth from head to foot. They deprive the gift of speech of all naturalness ; they falsify it. For the most part they are silent, but if they are pleased to speak they lisp in an undertone, so that one can hardly tell whether they are speaking or not. They make a show as if by the severities practised on themselves they had lost the power of utterance. What profit can be gained from the discourse of such persons, those know best who have heard it ; but I have no wish to be one of them. By such practices the ignorant man conceals his ignorance, for these people are altogether uncultivated ; they would fain be silent, or say little, that they might not reveal their poverty, for monks who are really wise, men of literature, men of virtue, inducted

into all good culture, exercise their voice and give dignity to language ; with their thoughtful discourses they make glad the cities of God ; with their whole appearance in harmony with nature, they represent the truth of Creation, as they strive by their actions to attain the image of God. — ARCHBISHOP EUSTATHIUS.

2. IT is difficult to act a part long ; for where truth is not at the bottom, nature will always be endeavouring to return ; and will peep out and betray itself one time or other. — DR. SOUTH.

Ideas.




THE idea of so much is positive and clear ; the idea of greater is also clear, but it is only a comparative idea. — LOCKE.

2. WE know that our thoughts, although so numerous, are all contained within our own breasts, and are invisible. But as the Supreme Being formed mankind for a state of society, he has provided us with organs

proper for framing articulate sounds, and has given us also a capacity of using those sounds, as signs of all the thoughts we wish to communicate. From hence are derived words and languages. For any sound being once determined upon to stand as the sign of an Idea, custom by degrees establishes such a connection between them, that the appearance of the idea in the mind always brings to our remembrance the name by which it is expressed; and in like manner the hearing of the name never fails to excite the idea which it is intended to denote. — HENRY KETT.

Idleness.

 CHILDREN generally hate to be idle; all the care then is, that their busy humour should be constantly employed in something of use to them.—LOCKE.

2. IDLENESS is an inlet to disorder and makes way for licentiousness. People that

have nothing to do are quickly tired of their own company.—JEREMY COLLIER.

Idolatry.

IDOLATRY is not only an accounting or worshipping that which is not GOD, but it is also a worshipping the true GOD, in a way unsuitable to His nature ; and particularly by the mediation of saints, images and corporeal resemblances.—DR. SOUTH.

Ignorance.

TELL an Ignoramus, in place and power, that he has a wit and understanding above all the world, and he will readily admit the commendation.—*Ibid.*

2. OUR power is often confined because of our ignorance ; because we know not how to make the most of things, and put actives and passives together.—JEREMY COLLIER.

Imagination.



MAGINATION has no limits, but when it is confined, we find the shortness of the tether. — SWIFT.

2. Some people are strangely overset by their imagination ; they lose their health with anxiety to preserve it, and kill themselves through fear of dying. — JEREMY COLLIER.

3. IMAGINATION I understand to be, the representation of an individual thought. Imagination is of three kinds ; joined with belief of that which is to come ; joined with memory of that which is past ; and of things present. For I comprehend in this imagination feigned and at pleasure ; as if one should imagine such a man to be in the vestments of a Pope, or to have wings. — LORD BACON.

Immateriality of the Soul.

NO man that owns the existence of an infinite Spirit, can doubt the possibility of a finite spirit ; that is, such a thing as is immaterial, and does not contain any principle of corruption.

—ARCHBISHOP TILLOTSON.

2. WHEN we know cogitation is the prime attribute of a Spirit, we infer its immateriality, and thence its immortality. — ISAAC WATTS.

3. IMMATERIALITY resembles the shell of the Building. Now there is no arguing from the outside to the inside. What if the case of a row of houses be the same, does this hinder the furniture from being different ? Angels are allowed to be spirits of a superior kind, notwithstanding the common privilege of incorporiety ; and for the same reason there may, for aught we know, be some original disputes between human souls. — JEREMY COLLIER.

4. So natural is the knowledge of the soul's immortality and of some *ubi* for its fu-

ture reception, that we find some tract or other of it in most barbarous nations.—DR. HEYLIN.

Independence.

LET fortune do her worst, whatever she makes us lose, as long as she never makes us lose our honesty and our independence.—

POPE.

2. HE that has the business of life at his disposal, and has nobody to account to for his minutes, but God and himself, may, if he pleases, be happy without drudging for it. He needs not flatter the vain, nor be tired with the impertinent, nor stand to the courtesy of knavery and folly. He needs not dance after the caprice of a humourist, nor bear a part in the extravagance of another. His fate does not hang upon any man's face; a smile will not transport him, nor a frown ruin him; for his fortune is better fixed than to float upon the pleasure of the nice and changeable.—JEREMY COLLIER.

Infancy of Science.


IN the beginning of the world, men had more corporeal force than afterwards. The reason of this allotment was probably to supply their defect of skill. In those early ages, they were more giants in their limbs than their understandings. In this infancy of science, extraordinary strength seems but necessary; how otherwise, when invention was not come forward, when they wanted instruments, when they had little of mathematical direction, could they have cultivated the earth, built houses, or managed their carriages? But when the mind grew large, the body grew less, and business went on as well as formerly.—*Ibid.*

Innate Principles.

HAD they, who would persuade us, that there are innate principles, considered separately the parts out of which these propositions are

made, they would not, perhaps, have been so forward to believe they were innate.—
LOCKE.

Instinct, natural and argumentative.

VERY creature hath something in it sufficient to propagate the kind, and to conserve the individuals from perishing in confusions and general disorders, which in beasts we call *instinct*, that is, an habitual or prime disposition to do certain things which are proportionable to the end whither it is designed. Man also, if he be not more imperfect, must have the like, and because he knows and makes reflections upon his own acts and understands the reason of it, that which in them is *instinct*, in him is *natural reason*, which is, a desire to preserve himself and his own kind; and differs from *instinct*, because he understands his *instinct* and the reasonableness of it, and they do not. But because man being a higher thing even in the order of Creation, and designed to a more noble end, in his natural


capacity, his *argumentative instinct* is larger than the *natural instinct* of beasts. For he hath instincts in him in order to the conservation of society; and therefore hath principles, that is, he hath natural desires to it for his own good; and because he understands them, they are called *Principles* and *Laws of Nature*, but are no other than what I have now declared. For beasts do the same things we do, and have many of the same inclinations, which in us are the *Laws of Nature*, even all which we have in order to our common end. But that which is in beasts is Nature and an impulsive force, in us must be duty and an inviting power. We must do the same things with an actual or habitual designation of that end to which God designs beasts (supplying by his wisdom their want of understanding) and then what is *mere nature* in them, in us is *natural reason*.—JEREMY TAYLOR.

Intellectual Powers.

THESE abilities, wherefover they be found, are the inspired gift of God, rarely bestowed, but yet to some (though most abuse) in every nation ; and are of power, beside the office of a pulpit, to inbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and set the affections in right tune ; to celebrate in glorious and lofty hymns the throne and equipage of God's Almightyness, and what he works and what he suffers to be wrought with High Providence in his Church ; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations doing valiantly through faith against the enemies of Christ ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in Religion is holy and sublime, in virtue amiable and grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily

subtleties and reflexes of man's thoughts from within ; all these things with a solid and treatable smoothness to point out and describe ; teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight, to those especially of soft and delicious temper, who will not so much as look upon truth herself unless they see her elegantly dressed, that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they be rugged and difficult indeed.
—MILTON.

Intellectual Pleasures.

NTELLECTUAL pleasures are of a nobler kind than any others. They belong to Beings of the highest order. They are the inclinations of heaven, and the entertainment of the Deity.—*Ibid.*

Intemperance.


INTEMPERANCE is a dangerous companion. It throws people off their guard, betrays them to a great many indecencies, to ruinous passions, to disadvantages in fortune; makes them discover secrets, drive foolish bargains, engage in play, and often to stagger from the tavern to the stews.—JEREMY COLLIER.

Johnson's Dictionary.

DR. JOHNSON published his Dictionary; and as the weight of truth and reason is irresistible, its authority has nearly fixed the external form of our language, and from its decisions few appeals have yet been made. Indeed so convenient is it to have one acknowledged standard to recur to—so much preferable in matters of this nature, is a trifling degree of irregularity to a continual change and a fruitless pursuit of unattainable perfec-


tion ; that it is earnestly to be hoped, no author will henceforth on slight grounds be tempted to innovate. Dr. Johnson is every where the declared enemy of unnecessary innovation ; and the principles on which he founds his improvements, are the stable ones of etymology and analogy. The former science will not soon be more completely understood than it was by him ; and if in the latter a few steps may have been made beyond the limits of his observations, they have been gained only by the pursuit of minute researches, inconsistent with the greatness of his undertaking.—ARCHDEACON NARES. .

Johnson's Lives of the Poets.

 JOHNSON'S lives of the poets merit great attention, and contain as many excellent principles of morality as of taste. They give useful hints to young men as to the conduct of life ; and show them how frequently the powers of Genius and the rage of dissipation have been united in the favourites of the

Muses. Whence they may infer that a sound judgment is more desirable than a fine imagination, and that abilities without prudence cannot secure them from disgrace and penury.—HENRY KETT.

Knavery.

 MOST men rather brook their being reputed knaves, than, for their honesty, be accounted fools ; knave, in the mean time, passing for a name of credit.—DR. SOUTH.

2. THE knavery of covetous men is as indisputable as an axiom ; and ought to be supposed as a postulatum in business. They are false by necessity of principle, and want nothing but an occasion to show it. Conscience and covetousness are never to be reconciled ; like fire and water they always destroy each other, according to the predominancy of the element. — JEREMY COLLIER.

Knowledge.

KNOWLEDGE, which is the highest degree of the speculative faculties, consists in the perception of the truth of affirmative or negative propositions.—LOCKE.

2. KNOWLEDGE is the consequence of time, and multitude of days are fittest to teach wisdom.—JEREMY COLLIER.

Knowledge not always Power.


THOUGH power is often the consequence of knowledge, yet it is far from being the same thing, as some have affirmed. A man may know how to fence, when his arms are cut off, yet the idea of the art will not enable him for the practice. He may know how to build a ship, when neither wood nor iron is near him; but the skill in his head and his hand will not do his business; therefore knowledge alone is not power.—*Ibid.*

2. ALEXANDER the Great wrote to his

tutor Aristotle complaining of that philosopher's publishing some of his writings that made known to the world those secrets in learning which he had communicated to him in private lectures; concluding "that he had rather excelled the rest of mankind in knowledge than in power.—ADDISON.

3. IGNORANCE is the curse of God, Knowledge the wing with which we fly to Heaven.—SHAKESPEARE.

Law.

 F LAW there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world, all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power, both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy.—HOOKER.

2. LAWS are like spiders' webbs, that will catch flies, but not wasps and hornets. — ANACHARSIS.

Laziness.

WATCH him at play, when following his own inclinations ; and see whether he be stirring and active, or whether he lazily and listlessly dreams away his time. — LOCKE.

2. THAT instance of fraud and laziness; the unjust steward, who pleaded that he could neither dig nor beg, would quickly have been brought to dig and to beg too, rather than starve. — DR. SOUTH.

3. WICKED condemned men will ever live like rogues and not fall to work, but be lazy and spend victuals. — LORD BACON.

Leaders.

HE understandings of a Senate, are enslaved by three or four leaders, set to get or keep employments. — SWIFT.

Learning.

THE end of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of Faith, makes up the highest perfection.—MILTON.

2. LEARNING gives us a fuller conviction of the imperfections of our nature ; which, one would think, might dispose us to modesty : for the more a man knows, the more he discovers his ignorance.—JEREMY COLLIER.

3. LEARNING hath its infancy, when it is almost childish ; then its youth, when luxurious and juvenile ; then its strength of years, when solid ; and lastly its old age, when dry and exhaust.—LORD BACON.


4. TILL a man can judge whether they be truths or no, his understanding is but little improved ; and thus men of much read-

ing are greatly learned, but may be little knowing.—LOCKE.

5. AND verily they be fewest in number, that be happy or wise by unlearned experience. And look well upon the former life of those few, whether your example be old or young, who, without learning, have gathered by long experience, a little wisdom and some happiness: and when you do consider what mischief they have committed, what dangers they have escaped, (and twenty to one do perish in the adventure) then think well with yourself, whether ye would that your own son should come to wisdom and happiness by the way of such experience or no.—ROGER ASCHAM.

6. WHEN men of learning are actuated by a knowledge of the world, they give a reputation to literature, and convince the world of its usefulness.—ADDISON.

Liberty, Equality and Fraternity.

 F a preacher should discourse, that there ought to be a parity among Christians, and that their goods should be in common; all men will apprehend, that not princes and rich persons, but the poor and the servants, would soonest become disciples, and believe the doctrines; because they are the only persons likely to get by them, and it concerns the other not to believe him, the doctrine being destructive of their interests. Just such a persuasion is every persevering love to a vicious habit, it having possessed the understanding, with fair opinions of it, and surprized the will with passion and desires, whatsoever doctrine be its enemy, will, with infinite difficulty be entertained. — JEREMY TAYLOR.

2. LIBERTY is the power in any agent, to do or forbear any particular action, according to the determination or thought of the mind, whereby either of them is preferred to the other.—LOCKE.

3. LIBERTY is a latitude of practice, within the compass of law and religion, a standing clear of inferior dependencies and private jurisdictions.—JEREMY COLLIER.

4. ACCORDING to the equality wherein God hath placed all mankind, with regard to himself, in all the relations between man and man, there is a mutual dependence. — SWIFT.

5. IT is a necessary rule in alliances, societies, and fraternities, and all manner of civil contracts, to have a strict regard to the humour of those we have to do with. — L' ESTRANGE.

Literary Reward.



HAT lasting fame and perpetuity of praise which God and good men have consented, shall be the reward of those whose published works advance the good of mankind.—MILTON.

2. To estimate the value of NEWTON's discoveries, or the delight communicated by

SHAKSPEARE and MILTON, by the *price* at which their works have sold, would be but a poor measure of the degree in which they have elevated and enchanted their country. Some unproductive labour is of much more use and importance than productive labour, but is incapable of being the subject of the gross calculations which relate to national wealth ; contributing to other sources of happiness besides those which are derived from matter.—MALTHUS.

3. KNOWLEDGE was conferred on man, for a nobler purpose than to be made a mere instrument to supply his temporal wants. Its source is in heaven, its aspirings are celestial, and it is an outrage on the dignity of the Donor, were we to degrade that glorious gift, which HE intended to shine as a light to the world, into a mere kitchen fire, by which to warm our earthen pot. Therefore our teacher, Rabbi Zadock, tells us, Prostitute not thy talents ; look not upon them as given thee for the purpose only of enabling thee to gain the pittance thou requirest for thy daily support. What ! though

thou art poor as thou art learned, though thy unremitting toil does not procure thee wherewithal to supply the wants of thy sinking frame, still persevere in thy noble disinterestedness; be firm in the reliance on thy God, and do not endanger thy eternal happiness for a few short and fleeting enjoyments of this life. HILLEL,* who was himself so poor, that his utmost labour as a wood cutter barely supplied him with food, has left thee a precept which demands thy full attention. He said, "whosoever abuseth the Crown perisheth"—not in this world only, for here it is the common lot of all mankind to die; but he deprives himself of life everlasting, and shuts himself up from that happiness, which is the certain reward of him who has fought the good fight of virtue and piety, not influenced by vanity, or subdued by poverty, but upheld by the grace of his God." He


* A learned Rabbi, who reformed the Jewish Calendar, and was one of the authors of that portion of the Talmud called "Gemara," about A. D. 306.
—*Ed.*

farther said in another place, “ consider not thy learning as a diadem for thy aggrandizement, nor as a hatchet to labour with.” Hillel, likewise, used to say, “ he who abuseth the crown perisheth.” Hence thou art taught that whosoever degrades the Law into a mere source of profit, depriveth himself of life. —
ETHICS OF THE FATHERS.

4. No difference is so easily perceived as that which a knowledge or an ignorance of ancient literature creates in the manner, the look, the voice, and the language of men, who attempt upon any occasion to utter their opinions in public ; and this even when nature may not have been liberal in the gift of eloquence. Under the influence of the former there is a lucid order, a chastity of sentiment, and a language of appropriate manliness and harmony. The manner will be composed and independent, the tones of the voice firm, and adapted to the occasion. In short, such a man shall say but very few words, before you are thoroughly convinced, that he has formed an intimate acquaintance with those great characters, who have justly


obtained an immortal name.—SIR WILLIAM BLACKSTONE.

The Lord's Prayer.

HE Lord's Prayer is short, mysterious, and, like the treasures of the Spirit, full of wisdom and latent senses; it is not improper to draw forth those excellencies, which are intended and signified by every petition, that by so excellent an authority, we may know what it is lawful to beg of God.—JEREMY TAYLOR.

2. SI tamen recte et congruenter oramus, nihil aliud dicere possumus quam quod in Oratio Dominica continetur.—ST. AUGUSTINE.

Love.

OVE is the great instrument of nature, the bond and cement of Society, the spirit and spring of the Universe. Love is such an affec-

tion as cannot so properly be said to be in the soul as the soul to be in that ; it is the whole man wrapt up into one desire.—DR. SOUTH.

Love of Money.

THE love of money is a vertiginous pool, sucking all into it to destroy it. It is troubled and uneven, giddy and unsafe, serving no end but its own, and that also in a restless and uneasy motion. But the love of God is a holy fountain, limpid and pure, sweet and salutary, lasting and eternal. The love of God spends itself upon him to receive again the reflections of grace and benediction : the love of money spends all its desires upon itself to purchase nothing but unsatisfying instruments of exchange, or supernumerary provisions, and ends in dissatisfaction, emptiness of spirit, and a bitter curse.—JEREMY TAYLOR.

Love of Truth.

THE enquiry after TRUTH, which is the love-making or wooing of it, the knowledge of Truth, the preference of it; and the belief of Truth, the enjoying of it, is the sovereign good of human nature.—LORD BACON.

Mammon.

GOD of the world and worldlings
Great MAMMON! greatest god
below the sky.
SPENSER.

Masters and Servants.

MASTERS must correct their servants with gentleness, prudence and mercy; not with upbraiding and disgraceful language, but with such only as may express and reprove the fault and amend the person.—JEREMY TAYLOR.

Mathematics.

MATHEMATICS is a way to settle in the mind a habit of reasoning closely and in train. Not that I think it necessary that all men should be deep mathematicians; but that having got the way of reasoning, which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they have occasion.—LOCKE.

Matter of Prayer.

OUR first enquiry must be, the matter of our Prayers; for our desires are not to be the rule of our prayers, unless Reason and Religion be the rule of our desires. The old Heathens prayed to their gods for such things which they were ashamed to name publicly before men; and these were their *private**

* See Addison's apologue of Menippus in Olympus; Spectator, No. 391.—*Ed.*

prayers, which they durst not, for their indecency or iniquity make public.—JEREMY TAYLOR.

2. THY pray'rs the test of heaven will
bear ;

Nor need'st thou take the gods aside to hear :
While other e'en the mighty men of Rome,
Big swell'd with mischief to the temples
come ;

And in low murmurs and with costly smoke,
Heav'n's help, to prosper their black vows,
invoke.

So boldly to the gods mankind reveal
What from each other they, for shame, conceal.

Give me good fame, ye pow'rs, and make
me just.

Thus much the rogue to public ears will
trust,

In *private*, then—when wilt thou, mighty
Jove,

My wealthy uncle from this world remove ?
Or—O thou thunderer's son, great Hercules,
That once thy bounteous deity would please
To guide my rake upon the chinking sound

Of some vast treasure hidden under ground !
O were my pupil fairly knock'd o' th' head,
I should possess th' estate if he were dead.

PERSIUS, Sat. ii. v. 3. DRYDEN'S trans.

3. THE vanity of men's wishes, which are the natural prayers of the mind, as well as many of those secret devotions which they offer to the Supreme Being are well exposed by Socrates and Plato, not to mention Juvenal and Persius, who have made the finest satires in their works upon this subject. Among other reasons for set forms of Prayers, I have often thought it a very good one, that by this means the folly and extravagance of men's desires may be kept within due bounds, and not break out in absurd and ridiculous petitions on so great and solemn an occasion.—ADDISON.

Meditation.

MEDITATION is the tongue of the Soul and the language of our Spirit; and our wandering thoughts in prayer are but the neglects of

meditation and recessions from that duty ; and according as we neglect meditation, so are our prayers imperfect ; meditation being the soul of prayer and the intention of our Spirit.—JEREMY TAYLOR.


Men of Knowledge and men of Taste.

SOUTH, in his* oration at the opening of the Sheldonian theatre at Oxford, passed this bitter sarcasm on the naturalists,—“*mirantur nihil nisi pulices ; pediculos — et se ipsos ;*” they admire nothing except lice ; fleas—and themselves. The illustrious SLOANE endured a long persecution from the bantering humour of DR. KING. One of the most amusing declaimers against what he calls *les sciences des faux Sçavans* is Father Malebranche ; he is far more severe than Cornelius Agrippa, and he long preceded Rousseau, so famous for his invectives against the sciences. The seventh chapter of his

* See ELMER'S Life of Wren, p. 271.

fourth book is an inimitable satire. "The principal excuse," says he, "which engages men in *false studies*, is, that they have attached the *idea of learned* where they should not." Astronomy, antiquarianism, history, ancient poetry, and natural history, are all mowed down by his metaphysical scythe. When we become acquainted with the *idea* Father Malebranche attaches to the term *learned*, we understand him—and we smile.
—D'ISRAELI.

Men v. Books.

 take measures wholly from Books without looking into men and business, is like travelling in a map; where, although countries and cities are well enough distinguished, yet villages and private seats are either overlooked, or too generally marked for a stranger to find: and therefore, he that would be a master must draw from the life, as well as copy from originals, and join theory and experience together.—JEREMY COLLIER.

Men of Valour.

FOR men there are to be considered the valour and the numbers, the old observation is not untrue, that the Spaniards' valour lieth to the eye of the looker on, but the English valour lieth about the soldier's heart.—LORD BACON's Spanish War.

Mental Pleasures.

PLEASURES of the mind are more at command than those of the body. A man may think of a handsome performance or of a notion that pleases him, at his leisure. This entertainment is ready, with little warning or expense; a short recollection brings it upon the stage, brightens the idea and makes it shine as much as when it was first stamped upon the memory.—JEREMY COLLIER.

Mental Prayer.

MENTAL prayer, when our spirits wander, is like a watch standing still, because the spring is down; wind it up again and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental prayer we confess God's omniscience, in vocal prayer we call angels to witness. In the first our spirits rejoice in God, in the second the angels rejoice in us. Mental prayer is the best remedy against lightness and indifference of affections, but vocal prayer is the aptest instrument of communion. That is more Angelical, but yet is fittest for the state of separation and glory; this is but human, but it is apter for our present constitution. They have their distinct proprieties, and may be used according to several accidents, occasions or dispositions. — JEREMY TAYLOR.

Milton's Childhood.

WHEN I was yet a child, no child-
ish play
To me was pleasing : all my mind
was set
Serious to learn and know, and thence to do
What might be public good : myself I
thought
Born to that end, born to promote all truth,
All righteous things.—MILTON.


Milton's Prayer for the Church.

WHICH way to get out, or which
way to end I know not, unless I
turn mine eyes and lift up my
hands, to that eternal and propi-
tious throne, where nothing is readier than
grace and refuge to the distresses of mortal
suppliants. And it were a shame to leave
these serious thoughts less piously than the
heathen were wont to conclude their graver
discourses.


THOU, therefore, that fittest in light and

glory unapproachable, Parent of Angels and men ! Next thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love ! And thou, the third subsistence of divine infinitude, illuming Spirit, the joy and solace of created things ! One tripersonal Godhead ! Look upon this thy poor and almost spent and expiring Church ; leave her not a prey to these importunate wolves, that wait and think long till they devour thy tender flock : these wild boars that have broke into thy vineyard, and left the print of their polluting hoofs on the souls of thy servants. O let them not bring about their damned designs, that stand now at the entrance of the bottomless pit, expecting the watch-word to open and let out those dreadful locusts and scorpions, to re-involve us in that pitchy cloud of infernal darkness, where we shall never more see the sun of thy truth again, never hope for the cheerful dawn, never more hear the bird of morning sing. —
MILTON.

Mind your own Business.

AVE you so much leisure from your own business, that you can take care of other people's that does not at all belong to you? —
TERENCE.

Miracles.

S it not extravagant to expect a miracle? Not at all. I believe we are assisted with many more miracles than we are aware of. A man in a storm, prays that he may escape being wrecked. I desire to know whether he thinks it possible for him to be the better for his devotions? If he does not, he is an impertinent atheist for using them: if he does, he must believe that Providence will interpose and disarm nature, or divert her violence. Now, to check second causes in their career, to change their motion, or to lay them asleep before they are spent, is no less a miracle than to act without them. —
JEREMY COLLIER.

2. THE evidence of our Saviour's mission from Heaven is so great, in the multitude of miracles he did, before all sorts of people, (which the Divine Providence and Wisdom has so ordered, that they never were, nor could be denied by any of the enemies and opposers of Christianity) that what he delivered cannot but be received as the Oracles of God.—LOCKE.

3. THE miracles of our Lord are peculiarly eminent above the lying wonders of demons, in that they were not made out of vain ostentation of power, and to raise unprofitable amazement; but for the real benefit and advantage of men, by feeding the hungry, healing all sorts of diseases, ejecting of devils and reviving the dead.—DR. BENTLEY.

Moderation.

LET our life be moderate, our desires reasonable, our hopes little, our ends none in eminency and prelation above others. For as

the rays of light passing through the thin air, end in a small and undiscernable pyramis ; but reflected upon a wall are doubled and increase the warmth to a scorching and troublesome heat ; so the desires of man, if they pass through an even and an indifferent life towards the issues of an ordinary and necessary course, they are little and within command ; but if they pass upon an end or aim of difficulty or ambition, they duplicate and grow to a disturbance ; and we have seen the even and temperate lives of indifferent persons continue in many degrees of innocence ; but the temptations of busy designs is too great even for the best of dispositions. —JEREMY TAYLOR.

Monkish Hatred of Literature.




HE Emperor Manuel Comnenus endowed a monastery founded by himself, with no estates, fields or vineyards, but instead thereof assigned it a fixed income from the Imperial Treasury ; and committed to the secular

magistrates the management of all the other monastic revenues, that the monks might not be seduced to busy themselves with things foreign to their profession. Ye cannot serve God and Mammon. Too many of ye, have turned monks for a livelihood and are totally ignorant of that Divine Wisdom, by which man is brought into connection with God ; and possess a thorough hatred of literature.* If a man of literary attainments come to them to retire as into a haven from the storms of the world, they all look shy upon him ; such a sort of person, they say, is of no use to them, they want no grammarian. They throw open their doors to ignorance and welcome it as a fit companion to their sanctity, yet they banish far away the scribes of the Kingdom of Heaven. — NICENAS CHANIATES.

* *μισολογον τὸ τοιοῦτον φῦλον.* Lib. vii. p. 270.

*Moral Effects of Seasons of Mourning
upon Nations.*

T is a sad calamity to see a kingdom spoiled and a church afflicted; the priests slain with the sword, and the blood of nobles mixed with cheaper sand; religion made a cause of trouble, and the best men most cruelly persecuted; government turned and laws ashamed; judges decreeing in fear and covetousness, and the ministers of Holy Things setting themselves against all that is sacred. And what shall make recompense for this heap of sorrows when God shall send such swords of fire? Even the mercies of God, which shall then be made public, when the people shall have suffered for their sins. For so I have known a luxuriant vine, swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but few clusters to the wine-press; but when the Lord of the Vineyard had caused the dressers to cut the wilder plant and make it bleed, it grew temperate in its vain expense

of useleſs leaves, and knotted into fair and juicy branches, and made account of that loſs of blood, by the return of fruit. It is thus of an afflicted kingdom, cured of its ſurfeits and puniſhed for its ſins ; it bleeds for its long riot and is left ungoverned for its diſobedience, and is chaſtiſed for its wantonneſs ; and when the ſword hath let forth the corrupted blood and the fire hath purged the reſt, then it enters into the double joys of reſtitution and gives God thanks for his rod, and confeſſes the mercies of the Lord in making the ſmoke to be changed into fire, and his anger into mercy. — JEREMY TAYLOR.

Morality of the Goſpel.



N morality there are books enough written both by ancient and modern philoſophers, but the morality of the Goſpel doth ſo exceed them all, that to give a man a full knowledge of true morality, I ſhall ſend him to no other Book than the New Teſtament.—LOCKE.

Natural Religion.

CONCERNING the precepts of Religion that Jesus taught us, he took of those many superinduced rites, which God enjoined to the Jews, and reduced us to the Natural Religion, that is, to such expressions of duty, which all wise men and nations used ; save only that he took away the rite of sacrificing beasts, because it was now determined in the great sacrifice of himself, which efficiently reconciled all the world to God. All the other things, as Prayer and Adoration and Eucharist, and Faith in God, are of a natural order and an unalterable expression ; and in the nature of the thing, there is no other way of address to God than these ; no other expression of His Glories and our needs.—JEREMY TAYLOR.

2. I CALL that Natural Religion, which men might know and should be obliged unto, by the mere principles of Reason, improved by consideration and experience without the help of Revelation.—BISHOP WILKINS.

Nature.

BY grace divine
Not otherwise, O nature, are we
thine.—WORDSWORTH.

2. NATURE, sometimes means the Author of Nature, or *natura naturans*; as Nature hath made man partly corporeal, and partly immaterial. For *Nature*, in this sense, may be used the word *Creator*. *Nature* sometimes means that, on whose account a thing is what it is and is called; as when we define the nature of an angle. For nature in this sense may be used, essence or quality.

Nature sometimes means what belongs to a living creature at its nativity, or accrues to it at its birth; as when we say, a man is noble by nature, a child is naturally froward. This may be expressed by saying, the man was born so, the thing was generated such. Nature sometimes means an internal principle of local motion; as we say, the stone falls or the flame rises, by nature; for this we may say, that the motion up or down is spontaneous, or produced by its proper cause.

Nature sometimes means the established course of things corporeal ; as nature makes the night succeed the day. This may be termed established order, or settled course.

Nature sometimes means the aggregate of the powers belonging to a body, especially a living one ; as when physicians say, that nature is strong, or nature left to herself will do the cure. For this, may be used, constitution, temperament or structure of the body. Nature is put likewise for the system of the corporeal works of God ; as there is no Phoenix or Chimera in Nature. For nature, thus applied we may use, the world or the universe. Nature is sometimes indeed taken for a kind of semi-deity. In this sense it is better not to use it at all. — *The Hon. ROBERT BOYLE's Free Enquiry into the received Notion of Nature.*

3. ALTHOUGH life is often lavished away to ill purposes, yet it is not good to strain Nature too much, and set her upon the tenter. A man may be too covetous of understanding and a miser in his head as well as in his pocket.—JEREMY COLLIER.

Nature and Art.

SHOULD a man live under ground, and there converse with works of art and mechanism, and should afterwards be brought into the open day, and see the several glories of Heaven and earth, he would immediately pronounce them to be the works of such a Being as we define GOD to be.—ARISTOTLE.

Old Wise Spirits.

CONSIDER that the wisest persons and those who know how to value and entertain the more noble faculties of their soul and their precious hours, take more pleasure in reading the productions of those old wise spirits, who preserved natural reason and religion in the midst of the Heathen darkness. Such as Homer, Euripides, Orpheus, Pindar and Anacreon; Æschylus and Menander and all the Greek Poets; Plutarch and Polybius, Xenophon and all those other excellent per-

sons of both faculties, whose choicest dictates are collected by Stobæus ; Plato and his scholars, Aristotle, and after him Porphyry and all his other disciples ; Pythagoras and his, especially Hierocles. All the old Academicks and Stoics within the Roman schools : — more pleasure I say, in reading these, than the triflings of many of the later Schoolmen, who promoted the petty interest of a family, or an unlearned opinion with great earnestness, but added nothing to Christianity, but trouble, scruple and vexation. — JEREMY TAYLOR.

Opiates.

PLEASANT retrospections, easy thoughts, and comfortable presages, are admirable opiates. They help to assuage the anguish and disarm the distemper, and almost make a man despise his misery. — JEREMY COLLIER.

2. SOME fly to atheism as an opiate, to still those frightening apprehensions of a future state of rewards and punishment, by

inducing a dulness and lethargy of mind, rather than to make use of that native and salutary medicine a hearty repentance. — BENTLEY.

Opinion.



OPINION is a light, vain, crude and imperfect thing, settled in the imagination, but never arriving at the understanding, there to obtain the tincture of Reason.—BEN JONSON.

Origin of Mahometanism.



WHEN the Religion formerly received is rent by discords, and when the Holiness of Professors of Religion is decayed and full of scandal, and withal, the times be stupid, ignorant and barbarous, you may doubt the springing up of a new sect; if then also there should arise any extravagant and strange spirit, to make himself author thereof; all which held when MAHOMET published his law. — LORD BACON.

Origin of the Mind.


HE mind is Heaven-born and comes immediately out of the hands of God ; so that to speak properly, we are nearer related to the Supreme Being than to father and mother. *Nemo est tam Pater*, says Tertullian.

—JEREMY COLLIER.


2. THE Mind being also used for the soul, giving life, is attributed absolutely to madmen, when we say they are of a distracted mind, instead of a broken understanding ; which word, *mind*, we use also for opinion, as, I am not of this or that mind ; and sometimes for men's conditions or virtues ; as, he is of an honest mind, or, a man of a just mind ; sometimes for affection, as, I do this for my mind's sake ; sometimes for the knowledge of principles which we have, without discourse ; oftentimes for Spirits, Angels and Intelligences. But when it is used in the proper signification, including both the understanding agent and passible, it is described to be a pure, simple, substantial act, not de-

pending upon matter, but having relation to that which is intelligible, as to its first object, or more at large, thus ; a part or particle of the soul, whereby it doth understand, not depending upon matter, nor needing any organ, free from passion coming from without, and apt to be dissevered, as eternal, from that which is mortal. — SIR WALTER RALEIGH.

Origin of Power.

OME philosophers have placed the origin of Power, in the Admiration, either of surpassing form, great valour or superior understanding. — SIR WILLIAM DAVENANT.

Perfection.

HERE is not one grain in the Universe, either too much or too little, nothing to be added, nothing to be spared : nor so much as any one particle of it, that mankind may not be


either the better or the worse for, according as it is applied.—L'ESTRANGE.

2. MAN doth seek a triple perfection ; first a sensual, consisting in those things which very life itself requireth, either as necessary supplements or as ornaments thereof : then an intellectual, consisting in those things which none underneath man is capable of ; lastly, a spiritual and divine, consisting in those things whereby we tend by supernatural means here, but cannot here attain.—HOOKER.

3. GOD, though he be omnipotent, cannot make any created being *absolutely perfect* ; for what is absolutely perfect, must necessarily be *self-existent*. But it is included in the very notion of a creature, as such, not to exist of itself, but of God. An absolutely perfect creature therefore implies a contradiction ; for it would be *of itself* and not of itself at the same time. Absolute perfection therefore is peculiar to God, and should he communicate his own peculiar perfection to another, that other would be God. Imperfection must therefore be tolerated in creatures, notwithstanding the Divine Omnipoten-

tence and goodness ; for contradictions are no objects of power. God indeed might have refrained from acting, and continued alone self-sufficient and perfect to all eternity ; but infinite goodness would by no means allow of this, and therefore since it obliged him to produce external things, which things could not possibly be perfect, it preferred these imperfect things to none at all ; whence it follows, that imperfection arose from the Infinity of Divine Goodness. — ARCHBISHOP KING.

Post-Augustan Writers.

 IN the writers who flourished after the Augustan age, the decay of taste is remarkable, although we should be deficient in justice not to acknowledge, that they possess a considerable share of beautiful imagery, lively description and just observation, both in poetry and prose. SENECA degraded the dignity of his moral treatises, by sentences too pointed, and ornaments of rhetoric too numerous and

studied; and PLINY gave too laboured and epigrammatic a turn to his Epistles. LUCAN indulged the extravagance and wildness of his genius in puerile flights of fancy; and TACITUS fettered the powers of his judgment and obscured the brightness of his imagination by elaborate brevity and by dark and distant allusions.* Such affectation was in vain substituted for the charms of nature and simplicity. So fruitless is the attempt to supply, by gaudy ornaments of dress and artificial beauty of complexion, the want of genuine charms and the native bloom of youth.—KETT.

* The character given by King to Timanthes may be justly applied to Tacitus. "In omnibus ejus operibus *intelligitur* plus semper quam *pingitur*; et cum ars summa sit, ingenium tamen ultra artem est."—LIB. xxxv. c. 10.

Posthumous Fame.

IN our present miserable and divided condition, how just soever a man's pretensions may be to a great or blameless reputation, he must, with regard to his posthumous character, content himself with such a consideration, as induced the famous Sir Francis Bacon, after having bequeathed his soul to God and his body to the earth, to leave his fame to foreign nations.—ADDISON.

2. It is a glorious privilege to have one's memory gloriously handed down to after ages, and to stand upon record to the latest periods of time.—JEREMY COLLIER.

3. THOSE who despise Fame, seldom deserve it. We are apt to undervalue the purchase we cannot reach, to conceal our poverty the better. It is a spark which kindles upon the best fuel, and burns brightest in the bravest breast.—*Ibid.*

Prayer.

THREE-FOLD are the prayers of man to God, and their efficacy is also ascending in its degrees. The quiet prayer of the heart is acceptable to the All-merciful; HE hears and graciously receives it from the moving lip. The loud cry of distress in the hour of need pierces the sky, and heaps burning coals on the head of the oppressor. But, more mighty than these is the mute tear of the sufferer, who steadfastly cleaves to his God, even though he dies. It forces the gates of Heaven, bursts locks and bolts, appears before the throne of mercy, and calls down the look of HIM, who indeed seeth.—TALMUD.

2. THE solemn worship of God is neglected in many congregations; and instead thereof, an indigested form and conception of extemporal prayer is substituted.—DR. WHITE.

3. PRAYER is public or private; in the communion or society of saints, or in our closets. These prayers have less temptation

to vanity, the other have more advantages of charity, example, fervour and energy. In public offices we avoid singularity, in the private we avoid hypocrisy; those are of more edification, these of greater retiredness and silence of spirit: those serve the need of all the world in the first intention and our own by consequence. These serve our own need first and the public only by a secondary intention: these have more pleasure, they more duty. These are the best instruments of repentance, where our confessions may be more particular and our shame less scandalous; the other the better for eucharist and instruction, for edification of the Church and glorification of GOD. — JEREMY TAYLOR.

Pre-eminence.



If you would have your pre-eminence admired in yourself and not for your predecessor's worth, give some specimen of personal merit, that may signalize your character more than

those honours which we have always given to them from whom you derive your nobility.—JUVENAL.

Prejudice.

PREJUDICE is an equivocal term, and may as well mean right opinions taken upon trust, and deeply rooted in the mind, as false and absurd opinions so derived and grown into it. The former of these will do no hurt ; on the contrary, perhaps, the very best part of education is employed in the culture of them.—BISHOP HURD.

Prerogative.

THEY are the best laws, by which the King hath the justest prerogative and the People the best liberty.—LORD BACON.

2. PREROGATIVE in the hands of a Prince is a sceptre of gold ; but in the hands of the people a rod of iron. — THOMAS HALL. 1691.

Pride.

PRIDE is so unfociable a vice, and does all things with so ill a grace, that there is no closing with it. A proud man will be sure to challenge more than belongs to him; you must expect him stiff in his conversation, fullsome in commending himself, and bitter in his reproofs.—JEREMY COLLIER.

Prudence.

PRUDENCE is that virtue by which we discern what is proper to be done under the various circumstances of time and place.—MILTON.

2. PRUDENCE is a necessary ingredient in all the virtues, without which they degenerate into folly and excess.—JEREMY COLLIER.

Character of Queen Anne.

WHEN was there ever a better Prince on the throne than the present * Queen? I do not talk of her government, her love of the people, or qualities that are purely regal; but her piety, charity, temperance and conjugal love.—SWIFT.

Reading.

THOUGH reading and conversation may furnish us with many ideas of men and things; yet it is our own meditation that must form our judgment.—DR. ISAAC WATTS.


2. READING maketh a full man; conference a ready man, and writing a correct man; and therefore, if a man write little, he had need of a great memory; if he confer little, he need have a present wit; and if he

* What was true in 1704 is equally true in 1851, and Swift's character of Queen Anne is equally applicable to Queen Victoria.—*Ed.*

read little, he need have much cunning, to seem to know that he doth not.—LORD BACON.

3. A man may as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges nature ; and turns more into disease than nourishment. It is thought and digestion which makes Books serviceable and gives health and vigour to the mind. Books well chosen, neither dull the appetite nor strain the memory ; but refresh the inclinations, strengthen the powers, and improve under experiments. By Reading, a man does, as it were, antedate his life and makes himself contemporary with past ages.—JEREMY COLLIER.

Reality.

HE best accounts of the appearances of nature, in any single instance that human penetration can reach, comes infinitely short of its reality and internal constitution ; for who can search out the Almighty's works to perfection ?—DR. CHEYNE.

Reason.

MANY there be that complain of Divine Providence, for suffering Adam to transgress. Foolish tongues! when God gave him Reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam, such an Adam as he is in the * motions. We ourselves esteem not of that obedience, or love, or gift, which is of force. God therefore left him free, set before him a provoking object, ever almost in his eyes; herein consisted his merit, herein the right of his reward, the praise of his abstinence.—MILTON.

2. REASON is the glory of human nature, and one of the chief eminences whereby we are raised above our fellow creatures, the beasts, in this lower world.—ISAAC WATTS.

3. THERE are few things Reason can discover with so much certainty and ease, as its own insufficiency.—JEREMY COLLIER.

* In olden times, a puppet-show.—*Ed.*


4. REASON is the director of man's will, discovering in action what is good ; for the laws of well-doing are the dictates of right reason.—HOOKER.

It would be well if people would not lay so much weight on their own Reason in matters of Religion, as to think every thing impossible and absurd which they cannot conceive. How often do we contradict the right rules of Reason in the whole course of our lives ? Reason itself is true and just, but the reason of every particular man is weak and wavering, perpetually swayed and turned by his interests, his passions, and his vices.—SWIFT.

5. REASON in the English language is sometimes taken for true and clear principle ; sometimes for clear and fair deductions ; sometimes for the cause, particularly the final cause.—LOCKE.


6. REASON elevates our thoughts as high as the stars, and leads us through the vast spaces of this mighty fabric ; yet it comes far short of the real extent of our corporeal being.—*Ibid.*

The Reformation.

T is a singular circumstance, that the Reformation should be indebted for its full establishment in Germany, to the same hand which had formerly brought it to the brink of destruction ; and that both events should be accomplished by the same arts of dissimulation. The ends however which Maurice, the Elector of Saxony, had in view at these different junctures, seem to have been more attended to, than the means by which he attained them. It is no less worthy of observation, that the French king, a Monarch zealous for the Catholic Faith, should at the very same time when he was persecuting his own Protestant subjects with all the fierceness of bigotry, employ his power in order to maintain and protect the Reformation in the empire ; and that the league for this purpose which proved so fatal to the Romish Church, should be negotiated and signed by a Roman Catholic Bishop. So wonderfully doth the wisdom of God superintend and regulate the


caprice of human passions, and render them subservient towards the accomplishment of his own purposes.—DR. ROBERTSON.

Reformers.

 CAN but think it a subject of laughter as well as of wonder, that you take upon yourself to play the Censor, and set up for a reformer of mankind ; for he that assumes a pretension of correcting others, ought to be free from the imputations of the least propensity to vice himself.—PHALARIS, *Ep. to Cleostratus*.

2. PUBLIC REFORMERS had need first practise on their own hearts, that which they purpose to try on others.—KING CHARLES.

Regality.

 HE Majesty of England might hang like Mahomet's tomb, by a magnetic charm, between the privileges of the two Houses, in airy imagination of Regality.—*Ibid.*

Religion.

BY Religion, I mean that general habit of reverence towards the Divine Nature, whereby we are enabled and inclined to worship God after such a manner as we conceive most agreeable to his will, so as to procure his favour and blessing.—BISHOP WILKINS.

2. RELIGION is a public virtue, it is the ligature of souls and the great instrument of the conservation of Bodies politic; and is united in a common object, the GOD of all the world, and is managed by public ministries, by sacrifice, adoration and prayer; in which, with variety of circumstances indeed, but with infinite consent and unity of design, all the sons of Adam are taught to worship God. No man can hinder our private addresses to Him, every man can build a chapel in his breast, himself the Priest, his heart the sacrifice, and the earth he treads on the Altar.—JEREMY TAYLOR.

Remorse.

REMORSE of conscience is like an old wound : a man is in no condition to fight under such circumstances. The pain abates his vigour and takes up too much of his attention.
—JEREMY COLLIER.

Revelation.

REVELATION claims to be the voice of God ; and our obligation to attend to His voice is surely moral in all cases. And as it is insisted that its evidence is conclusive, upon thorough consideration of it ; so it offers itself to us with manifest obvious appearances of having something more than human in it ; and therefore, in all reason requires us to have its claims most seriously examined. —
BISHOP BUTLER.

2. MANY writers upon the subject of Moral Philosophy, divide too much the law of nature from the precepts of Revelation ;

which appears to me to be much the same defect, as if a commentator on the laws of England, should content himself with stating upon each head the common law of the land, without taking any notice of Acts of Parliament: or should choose to give his readers the common law in one book and the statute law in the other. “When the obligations of morality are taught” says Dr. Johnson in his preface to the Preceptor, “let the sanctions of Christianity never be forgotten; by which it will be shown that they give strength and lustre to each other; Religion will appear to be the voice of Reason, and Morality the voice of God.”—ARCHDEACON PALEY.

3. As the Gospel appears in respect of the law, to be a clearer Revelation of the mystical part; so is it a far more benign dispensation of the practical part. — BISHOP SPRAT.

4. THE principles of Christianity deeply engraven in the heart, would be infinitely more powerful than the false honour of monarchies, the human virtues of Republics

or the servile fears of Despotic States.—DE MONTESQUIEU.

Revenge.



PURE and simple *Revenge* does in no way restore man towards the felicity which the injury did interrupt. For revenge is but doing a simple evil, and does not in its formality imply reparation ; for the mere repeating of our own right is permitted to them that will do it by charitable instruments. All the ends of human felicity are secured without revenge, for without it we are permitted to restore ourselves ; and therefore it is against natural reason to do an evil, that no way co-operates the proper and perfective end of human nature. And he is a miserable person, whose good is the evil of his neighbour ; and he that revenges, in many cases, does worse than he that did the injury :—in all cases as bad.—JEREMY TAYLOR.

2. REVENGE, when improved into habit and inclination, is the temper of a tyrant.


It is a strong composition of pride and cruelty, impatient of the least provocation and unconcerned at the mischiefs of a return.—

JEREMY COLLIER.

3. IF revenge was general, and allowed to man the evil would never end. If the angry wife shall kill her husband, the son will revenge his father's death, the brother will kill his mother's murderer, and he will also meet with an avenger for slaying his brother.—EURIPIDES.

4. REVENGE is an act of passion ; *vengeance* of justice. Injuries are *revenged*, crimes are *avenged*.—DR. JOHNSON.

Reveries.

F the minds of men were laid open, we should see but little difference between that of the wise man and that of the fool ; there are infinite reveries and numberless extravagances pass through both.—ADDISON.

Riches.

RICHES do not consist in having more gold and silver, but in having more in proportion, than our neighbours; whereby we are enabled to procure to ourselves a greater plenty of the conveniences of life, than comes within their reach, who, sharing the gold and silver of the world in a less proportion, want the means of plenty and power, and so are poorer.—LOCKE.

2. WHAT riches give us, let us first enquire,
Meat, fire and clothes; what more? meat,
clothes and fire.—POPE.

Rise and Fall of Rome.

WE have left the Empire of ROME, the last of the four great Monarchies of the world, flourishing in the middle of the field, having rooted up or cut down all that kept it from the eyes and admiration of the world. But

after some continuance, it shall begin to lose the beauty it had ; the storms of ambition shall beat her great boughs and branches one against another, her leaves shall fall off, her limbs wither and a rabble of barbarous nations shall enter the field and cut her down.
—SIR WALTER RALEIGH.

Rivalry.


T is the privilege of posterity, to set matters right between those antagonists, who by their rivalry for greatness, divided a whole age.

ADDISON.


Robbery.

THE Robber must run, ride and use all the desperate ways of escape he can find ; and probably, after all, his crime betrays him to the gaol and from thence advances him to the gibbet.—DR. SOUTH.


Rudiments.

OULD it be believed, that a child should be forced to learn the rudiments of a language, which he is never to use, and neglect the writing a good hand, and casting accounts? —LOCKE.

Sagacity.

AGACITY finds out the intermediate ideas, to discover what connection there is in each link of the chain, whereby the extremes are held together.—LOCKE.

Sapience.

Y Sapience, I mean what the ancients did by Philosophy, the habit or disposition of mind which importeth the love of Wisdom.—GREW.

Sarcafms.

WHEN an angry maſter ſays to his ſervant, it is bravely done, it is one way of giving a ſevere reproach ; for the words are ſpoken by way of ſarcafsm or irony. — DR. ISAAC WATTS.

Satire.

HE that hath a fatirical vein, *as* maketh others afraid of his wit, *ſo* he need be afraid of others memory. — LORD BACON.

2. ALL vain pretenders have been conſtantly the topics of the moſt candid ſatiriſts, from the Codrus of Juvenal to the Damon of Boileau. — CLEVELAND.

3. SHOULD a writer ſingle out and point his raillery at particular perſons or ſatirize the miſerable, he might be ſure to pleaſe a great part of his readers ; but he muſt be a very ill man if he could pleaſe himſelf. — ADDISON.

4. SATIRE and invective are the easiest kind of wit. Almost any degree of it will serve to abuse and find fault. For wit is a keen instrument, and every one can cut and thrust with it ; but to carve a beautiful statue and to polish it requires great art and dexterity. To praise any thing well is an argument of much more wit than to abuse. A little wit and a great deal of ill nature will furnish a man for satire, but the greatest instance of wit is to commend well. And perhaps the best things are the hardest to be duly commended. For although there be a great deal of matter to work upon, yet there is great judgment required to make choice and where the subject is great and excellent, it is difficult not to sink below the dignity of it.—ARCHBISHOP TILLOTSON.

5. IT is as hard to satirize well a man of distinguished vices, as to praise well a man of distinguished virtues.—SWIFT.

6. ON me, when dunces are satiric
I take it for a panegyric.—*Ibid.*


7. You must not think, that a satiric style,

allows of scandalous and brutish words.—


ROSCOMMON.

8. A SATIRE should expose nothing but what is corrigible; and should make a due discrimination between those that are, and those that are not the proper objects of it.
—ADDISON.

Self-conceit.

 SELF-CONCEIT is a weighty quality and will sometimes bring down the scale when there is nothing else in it. It magnifies a fault beyond proportion and swells every omission into an outrage. — JEREMY COLLIER.

Self-denial.

 IS much the doctrine of the times that men should not please themselves, but deny themselves every thing they take delight in; not to look upon Beauty, wear no good clothing,

eat no good meat. The truth is, they that preach against them cannot make use of them themselves ; and then again, they gain esteem by seeming to condemn them. But, mark it while you live, if they do not please themselves as much as they can.—SELDEN.

Self-knowledge.

WE must regard ourselves as criminals whose prison is filled with representations of their deliverers, and with the requisite directions for obtaining their freedom. But it must be confessed that we cannot read these sacred symbols without a supernatural light ; for as all things speak of God to those who know Him and reveal Him to those who love Him ; these very things yet tend to obscure him from those who know him not. — PASCAL.

2. PLEASURE of what kind soever, is but an agreement between the object and the faculty. This description, if well applied, will give us the true height of ourselves and

tell us what size we are. If little things will please us, we may conclude that we are none of the biggest people. Children are as well known by their diversions as by their stature.
—JEREMY COLLIER.

Self-praise.




MAN'S praises have very musical and charming accents in another's mouth ; but very flat and untunable in his own.—XENOPHON.

Self-teaching.



VERY few men are wise by their own counsel, or learned by their own teaching ; for he that was only taught by himself, had a fool for a master.—BEN JONSON.

The Senses.

HE CREATOR has given us *eyes*, by the assistance of which we discern the works of creation. He has, moreover, endowed us with the power of *tasting*, by which we perceive the parts entering into the composition of bodies ; of *smelling*, that we may catch their subtle exalations ; of *hearing*, that we may receive the sound of bodies around us ; and of *touching*, that we may examine their surfaces ; and all for the purpose of our comprehending, in some measure, the wisdom of His works. The same instruments of sensation are bestowed on many other animals, who see, hear, smell, taste and feel ; but they want the faculty, which is granted us, of combining these sensations, and from thence drawing universal conclusions. When we subject the human body to the knife of the anatomist, in order to find in the structure of its internal organs something which we do not observe in other animals, to account for this operation, we are obliged to own the

vanity of our researches ; and must therefore necessarily ascribe this prerogative to something altogether *immaterial*, which the Creator has given to man alone, and which we call SOUL.—LINNÆUS.

2. OF the five senses, two are usually and most properly called the Senses of Learning, as being most capable of receiving communication of thought and motions, by selected signs : and these are hearing and seeing. — DR. HOLDER. -

3. THE lower your senses are kept, the better you may govern them. Appetite and Reason are commonly like two buckets, when one is at the top, the other is at the bottom. Now of the two, I had rather the Reason-bucket be uppermost. — JEREMY COLLIER.

Sensuality.




WE are so incorporated to the desires of *sensual* objects, that we feel no relish or gust of the spiritual. It is as if a lion should eat

hay, or an ox venison ; there is no proportion between the object and the appetite, till by mortification of our first desires, our wills are made spiritual and our apprehensions supernatural and clarified. For as a cook told DIONYSIUS the Tyrant, the black broth of Lacedemon would not do well at Syracuse, unless it be tasted by a Spartan palate ; so neither can the excellencies of Heaven be discerned, but by a spirit disrelishing the sordid appetites of the world, and accustomed to diviner banquets. And this was mystically signified by the two altars in SOLOMON'S Temple ; in the outer court whereof, beasts were sacrificed, in the inner court an altar of incense ; the first representing Mortification, or slaying of our beastly appetites ; the second the offering up our prayers, which are not likely to become a pleasant offertory, unless our impurities be removed by the atonement made by the previous sacrifices. — JEREMY TAYLOR.


2. MEN in general are too partial in favour of a sensual appetite, to take notice of Truth, when they have found it.—L'ESTRANGE.

Sir Philip Sidney's Last Words.

FTER long* and severe suffering from the wound he had received, finding himself past all hope of recovery, he prepared for death with the greatest composure, and assembled the clergymen of divers nations who were there, he made a full confession of his Christian faith. The closing scene of his life was the parting with his brother Sir Robert Sidney of whom he took leave in these words: "Love my memory, cherish my friends; their faith to me may assure you they are sincere: but above all, govern your will and affections by the will and word of your Creator; in me beholding the end of the world and all her vanities.—SIR FULK GREVILLE.

* He was wounded on the 22nd September 1585 at Zutphen in the Netherlands and died the 17th October following at Arnheim—*Ed.*

Slander.

LANDER is a secret propensity of the mind, to think ill of all men, and afterwards to utter such sentiments in scandalous expressions.—THEOPHRASTUS.


2. If any one speak ill of thee, consider whether he hath truth on his side ; and if so, reform thyself, that his censures may not affect thee.—EPICETUS.

3. As for those terrible names of sectaries and schismatics, which ye have got together, we know your manner of fight ; when the quiver of your arguments, which is ever thin and weakly stored, after the first brunt is quite empty, your course is to betake ye to your other quiver of slander, wherein lies your best archery. And whom you could not move by sophistical arguing, then you think to confute by scandalous misnaming ; thereby inciting the blinder sort of people to dislike and deride sound doctrine and good Christianity, under two or three vile and hateful terms.—MILTON.

4. WE ought not to be dejected by the slanders and calumnies of bad men ; because our integrity will be declared by Him who cannot err in judgment.—NELSON.

5. As by flattery a man opens his bosom to his mortal enemy ; so by detraction and slander he shuts the same to his best friends.—DR. SOUTH.

Sloth.

 HE very soul of the slothful does effectually but lie drowsing in his body, and the whole man is totally given up to his senses.—L'ESTRANGE.

2. SLOTH is an inlet to disorder, and makes way for licentiousness. People that have nothing to do are quickly tired of their own company.—JEREMY COLLIER.

3. EXCESS is not the only thing which breaks men in their health, and in the comfortable enjoyment of themselves ; but many are brought into a very ill and languishing habit of body, by mere sloth ; and sloth is in

itself, both a great sin, and the cause of many more.—DR. SOUTH.

Slovenliness.

SLOVENLINESS is a lazy and beastly negligence of a man's own person, whereby he becomes so fordid as to be offensive to those about him.—THEOPHRASTUS.

Sluggishness.

IT is of great moment to teach the mind to shake off its sluggishness, and vigorously employ itself about what Reason shall direct.—LOCKE.

Slumber.

FROM carelessness it will fall into slumber, and from a slumber it will settle into a deep and long sleep; till at last, perhaps, it will sleep itself into a lethargy, and that such one,

that nothing but Hell and Judgment can awake it.—DR. SOUTH.

Smiles.



SWEET intercourse
Of looks and smiles ; for smiles
from reason flow
To brute denied, and are of love
the food.—MILTON.

2. OF all the appearances of the human countenance, methinks a smile is the most extraordinary. It plays with a surprizing agreeableness in the eye, breaks out with the brightest distinction, and sits like a glory upon the countenance. What fun is there within us, that shoots his rays with so sudden a vigour ? To see the soul flash in the face at this rate, one would think would convert an atheist. By the way, we may observe that smiles are much more becoming than frowns. This seems a natural encouragement to good humour ; as much as to say, if people have a mind to be handsome, they

must not be peevish and untoward.—JEREMY COLLIER.

Solitude.



HE that is pleased with solitude must be either a wild beast or a god.—

ARISTOTLE.

2. EAGLES fly alone, and they are but sheep which always herd together.—
SIR PHILIP SIDNEY.

3. THE SOLITUDE of a youth of genius has a local influence; it is full of his own creations of his unmarked passions and his uncertain thoughts, The titles which he gives his favourite haunts, often intimate the bent of his mind—its employment or its purpose; as Petrarch called his retreat *Linternum*, after that of his hero Scipio; and a young poet, from some favourite description in Cowley, called a spot he loved to muse in “Cowley’s walk.”—D’ISRAELI.

4. SOLITUDE is a good school, but the world is the best theatre; the institution is


best there, but the practice here; the wilderness hath the advantage of discipline, and society opportunities of perfection.—JEREMY TAYLOR.

5. IT had been hard to have put more truth and untruth together, in a few words, than in that speech, "Whosoever is delighted with solitude is either a wild beast or a god."—LORD BACON.

6. SUCH only can enjoy the country, who are capable of thinking when they are there: then they are prepared for solitude, and in that, solitude is prepared for them.—DRYDEN.

7. You subject yourself to solitude; the fly enemy that doth separate a man from well doing.—SIR PHILIP SIDNEY.

Soul and Body.

 F one had nothing but a soul to keep, he need not go to service to maintain it. But a body is a very indigent sort of a thing, it cannot subsist upon its own growth, but stands in

want of continual supplies. This circumstance of eating and drinking, is a cruel check upon many a man's dignities, and makes him hold his life by a very servile tenure.—JEREMY COLLIER.


Spiritual Learning.



F spiritual learning I may say, that the secrets of the Kingdom of Heaven are not truly and thoroughly understood, but by the Sons of the Kingdom; and by them in several degrees and to various purposes. But to evil persons the whole system of this wisdom is insipid and flat; dull as the foot of a rock, and unlearned as are the elements of our mother-tongue. But so are mathematics to a Scythian* boor and music to a camel.—JEREMY TAYLOR.

* The learned Prelate, probably alludes to the ancient proverb *Anacharsis inter Scythos*, meaning a scarce person, Anacharsis being the only philosopher on record, who was a native of that rude country.—ED.

Sublimity.

N respect of God's incomprehensible sublimity and purity, this is also true, that God is neither a mind nor a spirit like other spirits, nor a light such as can be seen.—SIR WALTER RALEIGH.

2. OF all the descriptions I ever read, there is no one that seems to me so awful and so tremendous, as the descent of God upon Mount Horeb and the amazing phenomena that attended it. The pomp pretended to by Pagan deities, when set off by the grandeur of Poetry and the magic of numbers, is uncouth, ridiculous and profane. The procession of Bacchus as described by Ovid (*lib. iii.*) is neither more nor less than a downright drunken riot, or the brutal pastime of a disorderly country wake. The boisterous expedition of Neptune, even as painted by the great master Homer (*Iliad xiii.*) represents nothing more august than the roaring of London bridge, or a rabble of sea monsters frisking in a storm. May that famous speech

of Jupiter (*Iliad* xviii.) where he maintains his supereminence by shaking Olympus with his imperial nod, and menacing his refractory offspring, in case they should rebel, though it certainly is embellished with the utmost force of words and stretch of art, is, at the best, but a lame and imperfect copy, in the main strokes of it, from the native majesty of the unlaboured prose of the nineteenth chapter of Exodus. It must be admitted, however, that our English Poet MILTON has, in several places, described the usual display of the Divine Majesty in a very magnificent manner:

“ Clouds began
To darken all the hill, and smoak to roll
In dusky wreathes, reluctant flames, the sight
Of wrath awak'd: nor with less dread the loud
Ethereal trumpet from on high 'gan blow,
At which command the powers militant,
That stood for Heav'n, in mighty quadrate join'd
Of union irresistible, mov'd on
In silence their bright legions, to the sound
Of instrumental harmony.”

Again,

“ He on his impious foes right onward drove


Gloomy as night : under his burning wheels
The stedfast Empyrean shoots throughout,
All but the throne of God."

And again,

" He ended, and the sun gave signal high
To the bright minister that watch'd ; he blew
His trumpet, heard on Oreb, since perhaps
When God descended, and perhaps once more
To sound the general doom."

PAR. LOST. Lib. vi. and xi.
STACKHOUSE.


Success.

UCCESS produces confidence,
confidence relaxes industry, and
negligence ruins that reputation
which accuracy had raised.—DR.
JOHNSON.

2. HE that would relish success to a good
purpose, should keep his passions cool, and
his expectations low ; and then, it is possible
that his fortune might exceed his fancy ; for
an advantage always rises by surprize, and is
almost always doubled by being unlooked for.
—JEREMY COLLIER.

3. AN opinion in the success of a work, is as necessary to found a purpose of undertaking it, as the authority of commands or the persuasiveness of promises.—DR. HAMMOND.

Sudden Death.

INCE God hath not told us we shall not die suddenly, is it not certain he intended we should prepare for sudden death, as well as against death clothed in any other circumstances? FABIVS PICTOR was choked with a hair in a mess of milk, ANACREON with a raisin, Cardinal COLONNA with figs crusted with ice, ADRIAN the fourth with a fly, DRUSUS POMPEIVS with a pear, DOMITIUS AFER, Quintilianus' tutor with a full cup, CASIMIR the second, King of Polonia, with a little draught of wine, AMURATH with a full goblet, TARQUINIUS PRISCUS with a fish bone. For as soon as a man is born, that which in nature only remains to him, is to die; and if we differ in the way or time of

our abode, or the manner of our *exit*, yet we are even at last : and since it is not determined by a natural cause, which way we shall go, or at what age ; a wise man will suppose himself always upon his death-bed ; and such supposition is like making his Will, he is not nearer death for making it, but he is the readier for it when it comes.

Saint Jerome said well ; “ he deserves not the name of a Christian, who will live in that state of life, in which he would not die : ” and indeed it is a great venture to be in an evil state of life ; because every minute of it hath a danger. And therefore a succession of actions, in every one of which he may as well perish as escape, is a boldness that hath no mixture of wisdom or probable venture. How many persons have died in the midst of an act of sport, or at a merry meeting ? GRIMCALDUS a Lombard king, died with shooting a pigeon, THALES the Miletian in the theatre, LUCIA the sister of Aurelius the Emperor playing with her little son was wounded in the breast with a needle and died. BENNO Bishop of Adelberg, with

great ceremony and joy consecrating St. Michael's church, was crowded to death by the people ; so was the DUKE OF SAXONY at the inauguration of * Albert I. The great lawyer † BALDUS playing with a little dog was bitten upon the lip, instantly grew mad and perished. CHARLES the eighth of France seeing certain men play at tennis-court swooned and recovered not. HENRY the second was killed running at tilt ; LUDOVICO BORGIA with riding the great horse, and the old Syracusan ARCHIMEDES was slain by a rude soldier, as he was making diagrams in the sand, which was his greatest pleasure. How many men have died laughing, or in the ecstasies of a great joy ? ‡ PHILLIPIDES the comedian, and DIONYSIUS the tyrant of Sicily, died with joy at the news of a victory. § DIAGORAS of Rhodes and CHILON the philosopher, expired in the embraces of their

* Cranzius, Lib. iii. Cap. 51.

† MATTHIOLUS, in Dioscorides

‡ Plin. Lib. vii. cap. 53.

§ CICERO. Tusc. quæst. i.

sons crowned with an Olympic laurel.* POLYCRITA MAXIA, being saluted the saviour of her country; MARCUS JOVIUS when the Senate decreed him honours; the Emperor† CONRAD the second, when he triumphed after the Conquest of Italy, had a joy bigger than their heart, and their fancy swelled it till they burst and died. Death can enter in at any door; PHILISTION of Nice, died with excessive laughter, so did the poet PHILEMON, being provoked to it only by seeing an ass eat figs. And the number of persons who have been found suddenly dead in their beds is so great, that it engages many to a more certain and regular devotion for their compline, so it were well it were pursued to the utmost intention of God; that is, that all the parts of religion should, with zeal and assiduity, be entertained and finished, that as it becomes wise men, we never be surprized with that which we are sure will some time or other happen. A

* PLUT. et GELL. de illust. mulier.

† CUSPINIAN.

great general in Italy, at the sudden death of ALPHONZO of Ferrara, and LUDOVICO CORBINELLI, at the sight of the sad accident upon Henry II. of France, before mentioned, turned religious and did what God intended in those deaths. It concerns us to be curious of single actions, because even in those shorter periods we may expire and find our graves. But if the state of life be contradictory to our hopes of Heaven, it is like affronting a cannon before a beleagured town a month together. It is a contempt of safety and a rendering all reason useless and unprofitable. But he only is wise, who having made death familiar to him by expectation and daily apprehension, does at all instants go forth to meet it. The wise virgins went forth to meet the bridegroom, for they were ready. Excellent therefore is the advice of the son of Sirach,* “use physic or ever thou be sick; before judgment examine thyself, and in the day of visitation thou shalt find mercy. Humble thyself before thou be sick, and in the

* Ecclus. xviii. 19, et seq.

time of sins show repentance ; let nothing hinder thee to pay thy vows in due time, and defer not until death to be justified.”—
JEREMY TAYLOR.

Superstition.



HERE is superstition in shunning superstition, and he that disdains to follow Religion in the open and trodden path, may chance to lose his way in the trackless wilds of experiment or in the obscure labyrinths of speculation.—LORD BACON.


Suspicion.



SUSPICION disposes kings to Tyranny and husbands to Jealousy.
—LORD BACON.


2. SUSPICIONS among thoughts are like bats amongst birds, they ever fly to twilight ; they are to be repressed, or, at least, well-guarded, for they cloud the mind.
—*Ibid.*

Swearing.


F all men a philosopher should be no swearer ; for an oath, which is the end of controversies in law, cannot determine any here, where Reason only must induce. — SIR THOMAS BROWNE.

2. TAKE not His name, who made thy tongue, in vain
It gets thee nothing, and hath no excuse.
HERBERT, *Earl of Pembroke.*

Talents misplaced.

AINLY is wit lavished upon fugitive topics ; little can Architecture secure duration if the ground is false. — DR. JOHNSON.

Talk.

OW cometh it to pass, that Cæsar's and Cicero's Talk is so natural and plain, and Sallust's writing so artificial and dark, when all three

lived at one time? I will freely tell you my fancy herein. Surely Cæsar and Cicero, beside a singular prerogative of natural eloquence given unto them by God; both two, by use of life, were daily orators among the common people, and greatest counsellors in the Senate-house; and therefore gave themselves to use such speeches as the meanest should well understand, and the wisest best allow: following carefully that good counsel of Aristotle, *Loquendum ad multi, sapiendum ut pauci*.—ROGER ASCHAM.

2. IT is a difficult thing to talk to the purpose, and to put life and perspicuity into our discourses.—JEREMY COLLIER.

Temperance.

BEWARE of such food as persuades a man, though he be not hungry, to eat them; and those liquors that will prevail with a man to drink them, when he is not thirsty. — SOCRATES.


2. **MAKE** Temperance thy companion, so
shall health sit on thy brow.—**DODSLEY.**

3. **OBSERVE**
The rule of not too much ; by temperance
taught
In what thou eat'st and drink'st ; seeking
from thence
Due nourishment, not gluttonous delight.—
MILTON.

4. **TEMPERANCE**, that virtue without
pride and fortune without envy, gives health
of body and tranquillity of mind ; the best
guardian of youth and support of old age. —
SIR WILLIAM TEMPLE.

5. **TEMPERANCE** keeps the senses clear
and unembarrassed, and makes them seize
the object with more keenness and satisfac-
tion. It appears with life in the face, and
decorum in the person ; it gives you the
command of your head, secures your health
and preserves you in a condition for business.
—**JEREMY COLLIER.**

Temples to the Deity.

“HE Heaven is my throne and the earth is my footstool, where is the house that ye build unto me?”* All civilized nations dwell in houses : thence the idea naturally arose in the minds of men to build a House for God, in which they can adore Him and seek Him, both in their fears and in their hopes. Nothing indeed, can be more consoling to the hearts of men, than to assemble in one place, where they all with one accord, give utterance to those supplications which their wants and a sense of their weakness dictate.—DE MONTESQUIEU.

2. GOD has created me, God is within me, I carry him about everywhere. Shall I defile him with obscene thoughts, unjust actions, or infamous desires? My duty is to thank God for every thing, to praise him for every thing ; and to thank, praise and serve


* Isaiah lxvi. 1.

him continually while I have life. — EPIC-
TETUS.

3. “KNOW ye not that ye are the Tem-
ple of God and that the spirit of God dwelleth
in you.”* — ST. PAUL.

4. MOST sacrilegious murder hath broke
ope,
The Lord’s anointed Temple, and stole
thence
The life o’ th’ Building.—SHAKSPEARE.

Temporal Ends.

 ALL not every temporal end a
defiling of the intention, but only
when it contradicts the ends of
God, or when it is principally in-
tended ; for sometimes a temporal end is
part of our duty ; and such are all the actions
of our calling.—JEREMY TAYLOR.

* 1 Cor. iii. 16.

The number Ten.

TEN hath been extolled as containing even, odd, long and plain, quadrate and cubical numbers; and Aristotle observed, that Barbarians as well as Greeks used a numeration unto ten.—SIR THOMAS BROWN.

Thought.

THOUGHT, if translated truly, cannot be lost in another language; but the words that convey it to our apprehension, which are the image and ornament of that thought, may be so ill-chosen as to make it appear unhandsome.—DRYDEN.

2. ONE may often find as much thought on the reverse of a medal as in a canto of Spenser.—ADDISON.

Time.



IME is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface.—LORD BACON.

2. TIME, which consisteth of parts, can be no part of infinite duration or of eternity ; for then there would be an infinite time past to-day, which to-morrow would be more than infinite. Time is one thing and infinite duration is another.—GREW.

3. THIS consideration of duration, as set out by certain periods, and marked by certain measures or epochs, is that which most properly we call Time.—LOCKE.

4. WE may gain the idea of Time or duration, by reflecting on that train of thoughts which succeed one another in our minds. That for this reason, when we sleep soundly without dreaming, we have no perception of time or of the length of it whilst we sleep ; and that the moment wherein we leave off to think till the moment we begin to think again, seems to have no distance. And so I

doubt not but it would be to a waking man, if it were possible for him to keep only one idea in his mind without variation and the succession of others : and we see that one who fixes his thoughts very intently on one thing so as to take but little notice of the succession of ideas that pass in his mind whilst he is taken up with that earnest contemplation, lets slip out of his account a good part of that duration, and thinks that time shorter than it is.—*Ibid.*

5. THE answer to one who asked, *What is Time?* was, *si non rogas intelligo* ; that is, the more I think of Time the less I understand it, might persuade one that Time which reveals all other things, is itself not to be discovered.—*Ibid.*

6. It is possible that some creatures may think half an hour as long as a thousand years ; or look upon that space of duration, which we call a minute, as an hour, a week, a month, or a whole age, — PERE MALEBRANCHE.

Timidity.

CONFESS that I am exceedingly timorous ; for I dare not do an evil thing.—XENOPHANES.

Titles.

AS Virtue is the most reasonable and genuine source of Honour, we expect to find in titles an intimation of some particular merit that should recommend men to the high stations which they possess. Holiness is ascribed to the Pope ; Majesty to Kings ; Serenity, or mildness of temper to Princes ; Excellence or perfection to Ambassadors ; Grace to Archbishops ; Honour to Peers ; Worship or venerable behaviour to Magistrates ; and Reverence, which is of the same import as the former, to the inferior Clergy. The death-bed shows the emptiness of titles in a true light. A poor dispirited sinner lies trembling under the apprehensions of the state he

is entering on ; and is asked by a grave attendant how his Holiness does ? Another hears himself addressed under the title of Highness or Excellency, who lies under such mean circumstances of mortality, as appear, almost, a disgrace to human nature. Titles at such a time, look rather like insults and mockery than respect. The truth is, Honours are not, in this world, under sufficient regulation ; true quality is frequently neglected, virtue oppressed and vice triumphant. The last Day will rectify this disaster, and assign to every one a station suitable to the dignity of his character ; ranks will then be adjusted and precedence set right.—ADDISON.

2.

MAN over men

HE made not Lord : such title to himself
Reserving.—MILTON.

Transmigration of Science.



CANNOT better compare the transmigrations of science and art, than to the circulation of the blood : and I foresee that they will one

time or another forsake England France and Germany, and settle among *us*, for many ages, to return into Greece, their first abode.
—PETER THE GREAT.

Translation.

WHOSOEVER wishes to translate a work faithfully, must avoid rendering it literally, and must not be tied down by the too anxious study to adhere to the precise wording of the original. He should, on the contrary, seize upon the precise meaning of entire sentences, and then render that meaning in such phrases as are most in accordance with the idiom and genius of the language in which he is writing.—MAIMONIDES.

2. No translation our own country ever yet produced, hath come up to that of the Old and New Testament; and I am persuaded that the translators of the Bible were masters of an English style much fitter for that work than any we see in our present

writings; the which is owing to the simplicity that runs through the whole.—*Ibid.*

Transubstantiation.

NOW is a Romanist prepared easily to swallow, not only against all probability, but even the clear evidence of his senses, the doctrine of transubstantiation?—LOCKE.

2. THE substance of the body of Christ was not everywhere seen, nor did it everywhere suffer death; everywhere it could not be entombed; it is not everywhere now, being exalted into Heaven.—DR. HOOKER.

3. CONSUBSTANTIATION,* and above all the Papistical doctrine of transubstantiation, or rather anthropophagy, for it deserves no better name, are irreconcilable, not only with reason and common sense, and the habits of mankind, but with the testimony of

* The Lutherans hold consubstantiation; an error indeed, but not mortal.—*J. M.*

Scripture, with the nature and end of a Sacrament, with the analogy of baptism, with the ordinary forms of language, with the human nature of Christ, and, finally, with the state of glory in which he is to remain till the day of Judgment.—MILTON.

Travel.



RAVEL in the younger sort is a part of education ; in the elder a part of experience.—LORD BACON.

2. HE that travelleth a country before he hath some entry into the language, goeth to school, and not to travel.—*Ibid.*

3. IN those vernal seasons of the year, when the air is calm and pleasant, it were an injury and fullness against nature, not to go out and see her riches, and partake in her rejoicings with heaven and earth. I should not therefore be a persuader to them* of studying much then, after two or three years

* His pupils.

that they have laid their grounds, but to ride out in companies with prudent and staid guides, to all quarters of the land, learning and observing all places of strength, all commodities of building and of soil for towns and tillage, harbours and ports for trade; sometimes taking sea as far as to our navy, to learn there also what they can on the practical knowledge of sailing and of sea fight. These ways would try all their peculiar gifts of nature; and if there were any secret excellence among them, would fetch it out, and give it fair opportunities to advance itself by, which could not but mightily redound to the good of the nation, and bring into fashion again those old admired virtues and excellencies, with far more advantage, now in this purity of Christian knowledge. But if they desire to see other countries at three or four and twenty years of age, not to learn principles, but to enlarge experience and to make wise observations, they will by that time, be such as shall deserve the regard and honour of all men where they pass, and the

society and friendship of those in all places, who are best and most eminent, and, perhaps, then other nations will be glad to visit us for their breeding, or else to imitate us in their own country.—MILTON.

4. CICERO did not set out on his travels until he had completed his education at home; and after he had acquired, in his own country, whatever was proper to form a worthy citizen and magistrate of Rome, he was confirmed by a maturity of age and reason, against the impressions of vice. In a tour the most delightful of the world, he saw everything that could entertain a curious traveller; yet stayed nowhere any longer than his benefit, not his pleasure detained him. By his previous knowledge of the laws of Rome, he was able to compare them with those of other cities, and to bring back with him whatever he found useful, either to his country or himself. He was lodged wherever he came, in the houses of the great and eminent, not so much for their birth and wealth, as for their virtue, knowledge and learning.


These he made the constant companions of his travels. It is therefore, no wonder, that he brought back every accomplishment that could improve and adorn a man of sense. —
DR. CONYERS MIDDLETON.

5. I AM of opinion that Travels belong to History and not to Romance. I have, therefore, not described countries as more beautiful than they appeared to me; I have not represented their inhabitants more virtuous nor more wicked than I found them. —
COUNT DE VOLNEY.

6. It is not uncommon to meet with travellers, who are ignorant of many things *in their own country*, with which they might be acquainted without difficulty. The French are remarkable for this defect, and the English are far from being exempt from it. Too many of our countrymen, who go abroad, are unacquainted; not only with places remote from that in which they were born or educated, but with many things, to which they had it in their power to be familiarized from their infancy. An English-

man once discovered very great surprize, when he was informed at Rome, that the church of St. Stephen, Walbrook, in London, was one of the most elegant specimens of modern architecture. Such ignorance exposes the traveller to the ridicule and, perhaps, contempt of intelligent foreigners ; and may induce him to express his admiration even of inferior productions abroad, where he may be informed that finer specimens of art are to be seen in his own country. —
HENRY KETT.

Travelling Companions.

UCH of the success to be derived from travel depends on the choice of the tutor or Travelling Companion. He should be a grave respectable man of a mature age. A very young man or a man of levity, however great his merit, learning or ingenuity will not be proper ; because he will not have

that natural authority and personal dignity that will command attention and obedience. A grave and good man will watch over the morals and religion of his pupil; both of which are, according to the present * mode of conducting travel, commonly shaken from the basis and levelled with the dust, before the end of the peregrination. A tutor of character and principle will resolve to bring his pupil home, if it be possible, not worse in any respect than he was on his departure.—**DR. VICESIMUS KNOX.**

2. It is vainly expected by parents, that the authority of a travelling tutor will be sufficient to prevent the indiscretion of their son, and confine his attention to the proper objects of improvement, but admitting every tutor to be a Mentor, every pupil may not be a Telemachus.—**HENRY KETT.**

3. In your travels these documents I will give you, not as mine but his† practices.

* About 1794.


† His brother the accomplished Sir Philip Sidney.
—*Ed.*

Seek the knowledge of the estate of every prince, court and city that you pass through. Address yourself to the company to learn this of the elder sort, and yet neglect not the younger. By the one you will gather learning, wisdom and knowledge : by the other acquaintance, languages and exercise. This *be* effectually observed, with great gain of understanding.—SIR HENRY SIDNEY.

Triunity of Justice.

BY a threefold justice the world has been governed from the beginning : by a justice *Natural*, by which the parents and elders of families governed their children ; in which the obedience was called natural piety. Again by a justice *Divine*, drawn from the laws of God ; and the obedience was called conscience : and lastly, by a justice *Civil*, begotten by both the former ; and the obedience to which we call duty.—SIR WALTER RALEIGH.

Triunities of Poetry.

HE three excellencies of Poetry, are simplicity of language, simplicity of subject, and simplicity of invention.

The three indispensable purities of Poetry, are pure truth, pure language and pure manners.

Three things must be avoided in Poetry, the frivolous, the obscure and the superfluous.

Three things all Poetry should be ; thoroughly erudite, thoroughly animated and thoroughly natural.

The three primary requisites of poetic Genius, are an eye that can see nature, a heart that can feel nature and a resolution that dares follow nature.

The three things that constitute a Poet ; genius, knowledge and impulse.

The three foundations of Genius, the gift of God, man's exertion and the events of life.

The three indispensables of Genius, are understanding, feeling and perseverance.

The three things that enrich Genius, are contentment of mind, the cherishing of good thoughts and exercising the memory. — SOUTHEY.

True Courage.




TRUE courage is the result of reasoning. A brave mind is always impregnable. Resolution lies more in the head than in the veins, and a just sense of honour and of infamy, of duty and of religion, will carry us further than all the force of mechanism. — JEREMY COLLIER.

True Riches.




THE man that would be truly rich, must not increase his fortune, but retrench his desires. — SENECA.

True Morality.

N morality there are books enough writ both by ancient and modern philosophers ; but the morality of the Gospel doth so exceed them all, that to give a man a full knowledge of *true morality*, I shall send him to no other book than the New Testament.—LOCKE.

Truth.

RUTH is the offspring of unbroken meditations and of thoughts often revised and corrected. — WOLLASTON.

2. TRUTH is the band of union and the basis of human happiness. Without this virtue there is no reliance upon language, no confidence in friendship, no security in promises and oaths.—JEREMY COLLIER.

3. TRUTH is the joining or separating of signs, as the things signified agree or disagree. — LOCKE.

4. THE precipitancy of disputation, and the stir and noise of passions that usually at-

tend it, must needs be prejudicial to Truth ; for its calm insinuations can no more be heard in such a bustle, than a whistle among a crowd of sailors in a storm.—GLANVILLE.

Tuition.

WHEN so much of true life is put into them, freely talk with them about what most delights them ; that they may perceive that those under whose tuition they are, are not enemies to their satisfaction.—LOCKE.

2. No science is speedily learned by the noblest genius without tuition.

DR. WATTS.

*Tully and Tillotson, on the Immortality
of the Soul.*

TULLY, the chief Philosopher among the Romans, expresseth himself with a good degree of confidence on the Immortality of the soul. He argues for it in several parts of

his works, but particularly in his book *de Senectute*, he declares his own opinion of it, where, speaking to Scipio and Lælius he says, "I do not see why I may not adventure to declare free to you, what my thoughts are concerning Death; and perhaps I may discern better than others what it is, because I am now by reason of my age not far from it. I believe," says he, "that the Fathers, those eminent persons and my particular friends are still alive, and that they live the life which only deserves the name of life." And afterward, "*Nec me solum ratio ac disputatio impulit ut ita crederem, sed nobilitas etiam summorum philosophorum et autoritas;*" "nor has reason only and disputation brought me to this belief, but the famous judgment and authority of the chief Philosophers." And having mentioned Pythagoras, Socrates and Plato, he breaks out into this rapture, "*Oh præclarum diem quum in illud animorum concilium cætumque proficiscar et cum ex hac turbâ et colluvione discedam!*" "Oh glorious day, when I shall go unto the great council and assembly of spirits, when I shall go out


of this tumult and confusion, and quit the sink of this world, when I shall be gathered to all those brave spirits, who have left this world and meet with Cato, the greatest and best of mankind !” What could a Christian almost say with more ecstasy ? And he concludes, *Quod si in hoc erro, quod animos hominum immortales esse credam, libent erro, nec mihi hunc errorem quo delector, dum vivo, extorqueri volo : sin mortuus, ut quidam minuti philosophi censent, nihil sentiam non vereor ne hunc errorem meum mortui philosophi irrideant.* “ But if after all I am mistaken herein, I am well pleased with my error, which I would not willingly part with whilst I live : and if after my death, as some little philosophers suppose, I shall be deprived of all sense, I have no fear of being exposed and laughed at by them, for this my mistake, in the other world.”

Thus you see what assurance the heathens had of this principle, and that there was a general inclination and propension in them to the belief of it ; and as it was not firmly and upon good grounds believed among the

common people ; so neither was it doubted of or called in question among them. Among the philosophers it was a matter of great uncertainty, being stiffly denied by some, doubted of by others ; and those who were most inclinable to the entertainment of it, do rather express their desires and hopes of it, than their full assurance concerning it.

ARCHBISHOP TILLOTSON.

Tyranny.

OWER, unless managed with gentleness and discretion, does but make a man the more hated. No intervals of good humour, no starts of bounty will atone for tyranny and oppression.—JEREMY COLLIER.

2. IT is strange to see the unmanlike cruelty of mankind, who, not content with their tyrannous ambition to have brought the others' virtuous patience under them, think their masterhood nothing without doing injury to them.—SIR PHILIP SIDNEY.

Vanity.



OUR great ethic fabler, GAY, in his admirable exposition in "*the man and the flea*" that "every thing alive is vain," asks,

"Does not the hawk all fowls survey
As destined only for his prey?
And do not tyrants, prouder things,
Think men were born as slaves to kings?"

And in a manner worthy of the best periods of ancient or modern literature, our British Jotham admonishes senators and instructs all; and illustrates a class, by the backsliding crab, who from his hide-bound shell exclaims,

"Nature is too profuse, says he,
Who gave all these to pleasure me!"

and another, like the slimy, all-defiling snail,

"When bord'ring pinks and roses bloom
And every garden breathes perfume,
When peaches glow with sunny dyes,
Like Laura's cheek, when blushes rise," etc.
"The snail looks round on flower and tree,
And cries, All these were made for me."

As one of those human snails, that crawl in and beslime the fairest fruits whilst yet unripe, and poison the fairest blossoms, even in the bud, whispered in the ear of a "Royal imp of fame" at a Drawing room, whereat the proud and virtuous matrons of the British Court, were presenting their young and beauteous daughters, on their entering the world of distinction, to their Sovereign's Queen; an observation not unlike that of the reptile in the fable, but not quite so selfish, for the human reptile used the personal pronoun, *dualiter*.

The British fabler then, soaring above animal nature, reproves e'en

"Man, the most conceited creature,
As from a cliff he cast his eyes
And viewed the seas and arched skies;
The sun was sunk beneath the main;
The moon and all the starry train,
Hung the vast vault of Heav'n. The man
His contemplation thus began.
When I behold this glorious show,
And the wide watery world below,
The scaly people of the main,
The beasts that range the wood or plain,
The wing'd inhabitants of air,

The day, the night, the various year,
And know all these, by Heav'n designed
As gifts to pleasure human kind,
I cannot raise my worth too high,
OF WHAT VAST CONSEQUENCE AM I !

Not of th' importance you suppose,
Exclaims a Flea upon his nose :
Be humble, learn thyself to scan,
Know, pride was never made for man.
'Tis vanity that swells thy mind.
What ? Heaven and earth for *thee* design'd !
For *thee* ! made only for our need
That more important Fleas might feed."

EDITOR.

2. VANITY is rather a mark of humility than pride. Vain men delight in telling what honours have been done them, what great company they have kept and the like ; by which they plainly confess, that these honours were more than their due, and such as their friends would not believe if they had not been told : whereas a man truly proud thinks the honours below his merit and scorns to boast.—SWIFT.

3. WERE it not strange if God should have made such a store of glorious creatures on earth, and leave them all to be consumed

in secular vanity, allowing none but the baser sort to be employed in his own service.—
HOOKER.

4. THERE is no folly like vain-glory, nor any thing more ridiculous than for a vain man to be always boasting of himself.


L'ESTRANGE.

5. 'Tis an old maxim in the schools
That vanity's the food of fools ;
Yet now and then your men of wit
Will condescend to take a bit.—SWIFT.

6. VANITY is a strong temptation to lying ; it makes people magnify their merit, over-flourish their family, and tell strange stories of their interest and acquaintance.—
JEREMY COLLIER.

7. WHETHER it were out of the same vanity which possessed all those learned philosophers and poets, that Plato also published, not under the right authors' names, those things which he had read in the Scriptures ; or fearing the severity of the Areopagites and the example of his master Socrates, I cannot judge.—SIR WALTER RALEIGH.

Vanity in Dress.

 HE vanity of loving fine clothes and new fashions, and valuing ourselves by them, is one of the most childish pieces of folly that can be.—SIR MATTHEW HALE.

2. No man is esteemed for gay garments, but by fools and women. — SIR WALTER RALEIGH.

3. SOME of the manly sex amongst us, are so effeminate, that they would rather have the commonwealth out of order than their hair; they are more solicitous about trimming and sprucing up their heads than they are of their health, or of the safety of the public; and are more anxious to be fine than virtuous.—SENECA.

4. FOR a man to be fantastic and effeminate in attire, is unpardonable. It is next to Sardanapalus's spinning among women. To such I would say, Art thou not ashamed, when Nature hath made thee a Man, to make thyself a woman.—STOBÆUS.

5. THIS is a childish and foolish vice, especially in a man, and argues great weakness and shallowness of judgment. For it is here as in Heraldry, those scutcheons and coats of armoury that have the most colours are generally the less honourable. According to the true and impartial estimate of things, a great variety and profuseness of ornaments are badges of disgrace and dishonour, and they proclaim the emptiness and vanity of those that wear them and delight in them. Such persons, for the most part, are commonly men of no worth: herein resembling Tulips, which are useless and unprofitable vegetables for the life of man. — DR. JOHN EDWARDS, 1698.

6. ORNAMENTS become vicious, though not so in themselves, by being spotted with Pride and Vanity, and a haughty Mind. — *Ibid.*

Veiled Truths.

THE Jews, by adhering to the letter of the Law, were misled into unbelief. And, even so, the infidel, resting in the mere contemplation of natural effects, fails to recognize the great Creative Cause of all. The Jews, likewise, thus saw in Christ a mere man, without recognizing the higher nature in Him. All are in a veil which conceal God—the Christian must recognize him in all.

PASCAL.

Virtue.

RELIGION, or Virtue, in a large sense, includes duty to God and to our neighbour; but in a proper sense, Virtue signifies duty towards men, and Religion duty to God.—
DR. ISAAC WATTS.

2. VIRTUE is the solid good, which tutors should not only read lectures and talk of, but

the labour and art of education should furnish the mind with and fasten there.—LOCKE.

Vixen.



VIXEN or **Fixén** is the name of a she-fox: otherwise applied to a woman whose nature and condition is thereby compared to a she-fox.—**VERSTEGAN.**

Voltaire's Last Words.



VOLTAIRE was fertile and elegant, his observations are very acute, yet he often betrays great ignorance, when he treats on subjects of ancient learning. Madame de Talmond once said to him, "I think, Sir, that a philosopher should never write but with the endeavour to render mankind less wicked and unhappy than they are. Now you do quite the contrary; you are always writing against that Religion which alone is able to restrain

wickedness and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying, that he only wrote for those who were of the same opinion as himself. TRONCHIN* assured his friends that Voltaire died in great agonies of mind. "I die forsaken by gods and men," exclaimed he, in those awful moments, when Truth will force its way. "I wish" added Tronchin "that those who had been perverted by his writings had been present at his death; it was a sight too horrid to support."—WILLIAM SEWARD.

* M. TRONCHIN was one of the most celebrated physicians of the eighteenth century. He was born at Geneva, maternally related to Lord Bolingbroke, educated in England and patronized by his noble relative. He studied at Cambridge, became pupil to Boerhave at Leyden, practised there and in Amsterdam. After much travel and practice he settled in Paris under the patronage of the Duke of Orleans, and became intimately acquainted with Voltaire. J. J. Rousseau, Diderot, Thomas, and other philosophers and men of letters, who have amply celebrated in their writings his talents and virtues.—*Ed.*

Unnecessary Chains.

WHEN *MELETIUS Bishop of Antioch visited the dioceses of Syria, and the several religious persons famous for severe undertakings; espying that Simeon Stylites dwelt upon a pillar and had bound his leg thereto with a strong chain of iron, sent for a smith, caused it to be knocked off and said, "to a man that loves God his mind is a sufficient chain." For the loads of voluntary austerities rashly undertaken makes religion a burden, when their first heats expire; and their vows which are intended to secure the practice and perpetuate the piety, are but the occasions of an aggravate crime; and the vow does not secure the piety, but the weariness and satiety of the duty tempts to the breakings of the vow, or, at least makes the man impatient when he cannot persist with content, nor with safety.—JEREMY TAYLOR.

2. WE read of a virtuous lady that de-

* THEOD. Hist. Eccles. Lib. i. Ch. 4.

fired of St. Athanasius to procure for her, out of the number of widows fed from the ecclesiastical corban, an old woman, morose, peevish and impatient, that she might by the society of so ungentele a person have often occasion to exercise her patience, her forgiveness and her charity. I know not how well the counsel succeeded with her; I am sure it was not very safe. For to invite the trouble but to triumph over it, is to wage a war of an uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger.—*Ibid.*

3. AN Egyptian who acknowledged Fire for his god, one day doing his devotions kissed his god, after the manner of worshippers and burnt his lips. It was not in the power of that false and imaginary deity to cure the real hurt done to his devoutest worshipper. Just such a fool is he that kisses a danger, though with a design of virtue, and hugs an opportunity of sin, for an advantage of piety. He burns himself in the neighbourhood of the flame, and twenty to one

but he may perish in its embraces: and he that looks out a danger that he may overcome it, does as did the Persian who worshipped the sun, looked upon him when he prayed him to cure his weak eyes. The sun may as well cure a bad eye, or a great burden knit a broken arm, as a danger can do him advantage that seeks such a combat, which may ruin him; and after which he rarely may have this reward, that it may be said of him, he had the good fortune not to perish in his folly. It is easier to prevent a mischief than to cure it, and besides the pain of the wound, it is far more full of difficulty to cure a broken leg, which a little care and observation would have preserved whole. To recover from a sin, is none of the easiest labours that concern the sons of men; and therefore it concerns them rather not to enter into such a narrow straight, from which they can never draw back their head, without leaving their hair and skin, and ears behind.—*Ibid.*

4. If God please to try us, he means us no hurt, and he means it with great reason

and great mercy ; but if we go to try ourselves we may mean well but not wisely. For as it is simply unlawful for weak persons to seek a temptation, so for the more perfect it is dangerous. We have enemies enough without and one of our own within ; but we become our own tempter when we run out to meet the world, or to invite the Devil home, that we may throw holy water upon his flames, and call the danger nearer, that we may run from it. And certainly men are more guilty of many of their temptations than the Devil ; through their incuriousness or rashness, doing as much mischief to themselves as he can. For he can but offer, and so much we do, when we run into danger. Such were those stories of Saint Anthony provoking the Devil to battle. If the stories had been as true as the actions were rash and ridiculous, the story had fastened a note of indiscretion on that good man ; though I think there is nothing but a mark of fiction and falsehood on the writer.—*Ibid.*

5. THE chain worn by Simeon Stylites the pillar-saint and his followers might be

equally injurious as salutary. The iron in itself was neither salutary nor injurious, but was one or the other, according to the disposition of the wearer. Such ascetics should beware of sham holiness, as the main point is to draw nigh unto God with a sincere humility, that he may draw nigh unto thee. They must be on their guard against condemning others, should avoid arrogance and haughty language and wear the cross not merely on the surface but in his inmost soul ; and labour for the benefit of others. People of both sexes, learned and unlearned, high and low assemble around him. Towards these he must act in a right manner, or, in one word, *apostolically*, for he must be all things to all men, that he may gain all, for the glory of God. He must not flatter, lest he injure the cause of Truth ; nor be rude to any one, that he be not accused of unbecoming freedom of speech, but consider himself a channel of nothing but of good. —
ARCHBISHOP EUSTATHIUS.

Unprofitable Occupations.

CANNOT but think as ARISTOTLE (lib vi.) did of Thales and Anaxagoras, that they may be learned but not wise; or wise but not prudent, when they are ignorant of such things as are profitable to them. For suppose they know the wonders of nature and the subtleties of metaphysics and operations mathematical, yet they cannot be prudent, who spend themselves wholly upon unprofitable and ineffective contemplations.

JEREMY TAYLOR.

2. ON the celebrated dispute between Dr. Bentley, then master of Trinity College Cambridge, and Dr. Hare, Bishop of Chichester concerning the metres of Terence, SIR ISAAC NEWTON observed that "two dignified Clergymen, instead of minding their duty, had fallen out about a play-book."

CUMBERLAND.

Useful Knowledge.

CONTEMPLATE three things and thou wilt avoid sin. Know whence thou comest, whither thou goest and before whom thou art hereafter to render a responsible account. Whence comest thou? From a perishable atom. Whither goest thou? To a place of ashes, worms and maggots. Before whom art thou hereafter to render a responsible account? Before the Sovereign of the King of kings, the HOLY ONE. Blessed be his name.—RABBI AKABIAH.

Useless Knowledge.

SOME there are that know the resorts and falls of business, that cannot sail into the main of it; like a house that hath convenient stairs, but never a fair room.—LORD BACON.

Usury.

USURY bringeth the treasury of a realm into few hands; for the usurer being at certainties and others at uncertainties, at the end most of the money will be in the box.
—*Ibid.*

2. THE Usurer lives upon the labour of the industrious; he eats his bread in the sweat of another man's brow.—JEREMY COLLIER.

Utterance.

MANY a man thinks admirably well, who has a poor utterance; while others have a charming manner of speech, but their thoughts are trifling.—ISAAC WATTS.

Wit.

WIT, as it implies a certain uncommon reach and vivacity of thought, is an excellent talent, very fit to be employed in the search of Truth, and very capable of assisting to discern and embrace it. — BISHOP BURNET.

2. **WIT** lying most in the assemblage of ideas, and putting those together with quickness and variety, whereto can be found any resemblance or congruity, thereby to make up pleasant pictures in the fancy. Judgment, on the contrary, lies in separating carefully one from another, ideas where can be found the least difference, thereby to avoid being misled by similitude. — LOCKE.

3. **THE** definition of Wit is only this, that it is a propriety of thoughts and words: or, in other terms, thoughts and words elegantly adapted to the subject. — DRYDEN.

4. **WHERE** there is a real stock of Wit, the wittiest sayings will yet be found in a


great measure, the issues of chance. — DR. SOUTH.

5. WIT is like the engraver's burine, or the corrodings of aquafortis, which engrave and indent the characters so that they can never be effaced. — ESSAY ON THE GOVERNMENT OF THE TONGUE.

Witty Men.

WITHOUT the subordinate good qualities of natural good-sense, good-nature and discretion, a man of wit and learning would be painful to the generality of mankind, instead of being pleasing. Witty men are apt to imagine they are agreeable as such, and by that means grow the worst companions imaginable. They deride the absent or rally the present in a wrong manner; not knowing that if you pinch or tickle a man till he is uneasy in his seat, or ungracefully distinguished from the rest of the company, you equally hurt him. — ADDISON.

Women.

 HE corruption of the world indulges women in great vanity; and mankind seem to consider them in no other view than as painted idols, that are to allure and gratify their passions.—BISHOP LAW.

2. WOMEN are soft, mild, pitiful and flexible.—SHAKSPEARE.


3. WOMEN in their nature are much more gay and joyous than men; whether it be that their blood is more refined, their fibres more delicate and their animal spirits more light; vivacity is the gift of women, gravity of men.

ADDISON.


4. MEN have knowledge and strength to fit them for action: Women affection, for their better compliance; and herewith beauty to compensate for their subjection, by giving them an equivalent regency over men.

GREW.

Words.


S conceptions are the images of things to the mind within itself, so are words or names the marks of those conceptions, to the minds of them we converse with.—DR. SOUTH.

Words v. Things.


HOUGH a linguist should pride himself to have all the tongues that Babel cleft the world into; yet, if he had not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman competently wise in his mother dialect only.

MILTON.


Words uttered in Affliction.

O not accuse a man, for what he utters in affliction. — MAIMONIDES.

Work.

LL the world is perpetually at work, only that our poor mortal lives should pass the happier for that little time we possess them, or else end the better when we lose them. Upon this occasion riches came to be coveted, honours esteemed, friendship pursued and virtues admired.—SIR WILLIAM TEMPLE.

Worship.

IRST worship God; he that forgets to pray,
Bids not himself good-morrow,
nor good-day.

THOMAS RANDOLPH.

2. THE law of nature teacheth that the true and living God ought to be worshipped, and that a sufficient and convenient time is to be set apart for the same. — THOMAS WHITE.

Worshipful Sinners.

WHEN old age comes upon a good and temperate man, it comes alone, bringing no other evil with it; but when it comes to wait upon a great and worshipful sinner, who for many years has eaten well and done ill, it is attended by a long train of rheums. — DR. SOUTH.

Youth.

YOUTH is the vernal season of life, and the blossoms it then puts forth are indications of those future fruits which are to be gathered in the succeeding periods.—CICERO.

2. **THIS** stage of life, unless under the direction of good principles, is very dangerous to pass through. The passions of young people ride them at full speed; they want both experience to guide, and temper to hold them in. So that neither bogs nor precipices can stop them; for when they move


fastest they see least. Like a ship without a pilot, they are apt to be overset by the violence of desire. They play their appetite at large, and chop at every thing that comes in their way. They are as prodigal of their person and their pocket, as if their senses could not wear out, nor the fund of life and futurity ever decay.— JEREMY COLLIER.

3. As it is fit to read the best authors to youth first, so let them be of the openest and clearest ; as Livy before Sallust, Sidney before Donne.—BEN JONSON.

4. IF this were seen
The happiest youth viewing his progress
through,
What perils past, what crosses do ensue,
Would shut the book, and sit him down and
die.—SHAKSPEARE.

5. HERE be all the pleasures
That fancy can beget on youthful thoughts,
When the fresh blood grows lively and re-
turns,
Brisk as the April buds in primrose season.
MILTON.

The Youth of Genius.

N reading the memoirs of a man of genius, we often reprobate the domestic persecutions of those who opposed his inclinations. No poet but is moved with indignation at the recollection of the tutor of the Port-Royal thrice burning the romance which RACINE at length got by heart; no geometrician but bitterly inveighs against the father of PASCAL for not suffering him to study Euclid, which he at length understood without studying. The father of PETRARCH cast to the flames the poetical library of his son amidst the shrieks, the groans and the tears of the youth. Yet this burnt-offering neither converted Petrarch into a sober lawyer, nor deprived him of the Roman laurel. The uncle of ALFIERI for more than twenty years suppressed the poetical character of the noble bard; he was a poet without knowing how to write a verse, and Nature, like a hard creditor, exacted, with redoubled interest, all the genius which the uncle had so long kept

from her. These are the men whose inherent impulse no human opposition, and even no adverse education, can deter from proving them to be great men.—D'ISRAELI.


2. MANY brave young minds have oftentimes through hearing the praises and famous eulogies of worthy men, been stirred up to effect the like commendations.—SPENSER.

Youth, Education of.

MEN glory in raising great and magnificent structures, and find a secret pleasure to see sets of their own planting to grow up and flourish : but surely it is a greater and more glorious work, to build up a man, to see a youth of our own planting, from the small beginnings and advantages we have given him, to grow up into a considerable fortune, to take root in the world and to shoot up to such a height and spread his branches so wide that we who first planted him may ourselves find comfort and shelter under his shadow.

ARCHBISHOP TILLOTSON.

Zuinglius's Heart.

N the beginning of the Reformation, when Zuinglius was slain in a battle by the Papists and his body burnt, his heart was found entire in the ashes ; from whence, saith the historian, his enemies concluded the obdurate-ness of his heart ; but his friends, the firmness and sincerity of it in the true religion. Both these censures seem to be built upon the same ground of fancy and imagination : but it is a wise and well grounded observation, which Thuanus the historian, who was himself of the Roman Communion, makes upon it, *adeo turbatis odio aut amore animis, ut sit in religionis dissentionibus, pro se quisque omnia superstitione interpretatur*, “ thus,” saith he, “ men’s minds being prejudiced beforehand by love or hatred, as it commonly falls out in differences of religion, each party superstitiously interprets the little circumstances of every event in favour of itself.”

Every thing hath two handles, a good wit and a strong imagination may find some-

thing in every judgment, whereby he may with some appearance of reason turn the cause of the judgment upon his adversary. Fancy is an endless thing, and if we will go this way to work, then he that hath the best wit, is like to be the best interpreter of God's Judgments.—ARCHBISHOP TILLOTSON.

THE END.

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